

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Copies of Meetings, Information concerning the organization of new Societies or the condition of old ones, announcements of lectures and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE VISION OF THE DIVINE.

A Discourse by Rev. H. W. Thomas, Delivered at McKivier's Theater, Sunday, March 15th, 1890.

He that hath seen me, hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? John 14:9-10.

There are highly sensitive souls who seem to feel a mystical relationship to nature, as though the earth and sky, and the forest and the rivers and mountains were a part of themselves, and were almost conscious of their presence, and trying to speak to them. We have all, in our receptive moods, felt something of this strange presence and kinship; and it is the ability to perceive and translate these inner and deeper meanings that constitutes the rare gifts of the poet and the artist; it is the conscious presence and inspiration of the universal fellowship, and when realized, the heart has everywhere a sacred companionship.

Could the unconscious world think and speak, a drop of water might say: He that hath seen me hath seen the falling dew, the rain, the snow, the ice. I am the tear that trembles in the eye; I am the gushing fountain; I am the rushing river; I am the restless ocean. I am water. A ray of light falling upon the eye of man might say, I am the sun; the sun is in me and I am in the sun. I am light; I paint the flowers, I picture the landscape, I reveal the far-off stars; I go before the feet of man. I am light. The vibrations of the air might say, We are sound; we are the roll of the thunder, the sighing of the sea, the rustling of the leaves, the voice of a child, the voice of the singer and the speaker. We are speech; we are music. Oxygen, hydrogen and the other chemical elements might say we are the universe; before the universe was, we were; we are in it and it is in us; there is no substance, no sun or star where we are not. A grain of sand might say, I am gravity; he that hath seen me hath seen gravity; I hold the planets in their places; I am not large, but give me time enough and the forces of all worlds can pass through my little body. I am gravity.

A blade of grass, a leaf, a flower, might say, I am life; I have the power to reach out and gather in and assimilate the mineral world; I lift up multiplied millions of tons of dead matter into living forms; I cover the earth with green; I create the great forests of oaks and pines; I carry the fields of grain; I paint the rose and color the vine. I am life; I rise higher; I swim in the water, I fly in the air; I build my nests in the trees, I shelter my young in caves. I am life; I am action, and upon the great loom of time, I weave the many colored garments of form and beauty in which I appear from age to age. But death would be silent; for being nothing, it could say nothing.

We have in imagination, made unthinking objects conscious, and heard each thing tell the story of its own existence and the place it fills in the great plan of nature. And thus personified, these things have said of themselves what in substance, we as rational beings say about them, for we must know that each one has its place and part in the universal order. And we know that worlds lie within worlds all about us; that electricity and magnetism and air and light and ether and sound are not exclusive but often interpenetrative and hence occupy the same place in time and space. And in any large judgment we must say that nature is a unit and so related in all her parts that having seen a

part, relatively, we have seen the whole. And thus the great facts and analogies of nature teach us rather than contradict the doctrine of the essential oneness and inter-oneness of things, as taught by Jesus in the words of the text: "He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me?" And the lessons of nature suggest a possible depth of meaning in these words of which we might not otherwise have thought.

But let us pursue further this inductive method and try to find our way into the great field of truth of which the teaching of the text is the last and highest statement. Suppose that one should say, I have seen the world; I have seen the ocean. We could easily accept the statement as literally true, but of course to be understood in a relative sense. We have all seen the world, for we are in it, and a part of it; but how much have we seen? Our vision extends a few miles in each direction, so that to see a single county in a state, one would have to stand at several points of vision, and to see a state would require more points of observation. In crossing the ocean all one sees is a circle of water some fifteen or twenty miles in diameter, of which the ship is the center, and in sailing from New York to Liverpool a narrow strip has come in the view. And yet one who has crossed over, or who has even stood upon the shores, can say I have seen the ocean. But it means more for one who has sailed upon many seas, or for a Humboldt who traveled in all lands, to say, I have seen the world, and yet no one has ever seen but a comparatively small part of it. And so we say we have seen the sky and the stars and the sun; yes, but how little a part of each have we seen? But seeing a part, we have seen that much of the whole; and we can never see all of anything at once, not even both sides of the hand.

Suppose again that one should say: He that hath seen me hath seen the universe; I am in the universe, it is in me; how preposterous it would seem? And yet how true in one sense, for man is a microcosm; he has in himself something of all that is. There is not a world in space but is composed of substantially the same elements that go to make the human body. The earth is our mother; it is literally true that the body is dust, it dust returns, and hence a man's body is but a vitalized part of universal matter. And it is just as true that the physical life of man is a part of all life; that it lives by eating and drinking and breathing, and that it did not spring up of itself, but was begotten of life, that all life is from life; and hence that life, in some form, always was. And thus physically it does not seem so strange for man to claim an essential oneness with the material universe.

But look a little deeper into the nature of man as a rational and spiritual being. Can the mind say, he that hath seen me hath seen truth and reason and beauty? Can the heart say, he that hath seen me hath seen love and peace and all my qualities? Why not? What else can they say? How can truth or reason say, I am not truth, I am not reason? How can love say, I am not love? How can beauty say, I am not beauty? The great mistake we are apt to make is in supposing that these qualities are something other than what they are; that somehow truth is different from truth, and goodness is something other or else that goodness, and by so doing we lose sight of the essential elements upon which the mind should take hold. There may be many kinds of truth; but truth, as such, is one; and there may be many forms of beauty; but beauty, as such, is one. And so, in essence, is justice one; and love is one; and in so far as man possesses these essential principles or qualities, he is one with them; he is in them, and they are in him.

And now we are in the field of truth where Jesus stood when he said, "He that sees me hath seen the Father; I am in the Father and the Father is in me." But some one may say, I can accept reasonings and analogies in reference to the oneness of nature, and the oneness of man and nature, and the oneness of truth and reason and love and justice, and the oneness of man with these qualities; but I can not carry these reasonings up to Jesus and God, for I must think of them as something wholly different. Yes, and that is the mistake of so many; in trying to think of some other and wholly different kind of being, or of a different kind of truth and right and love, they are unable to think of anything definitely and intelligently, and hence fail to get hold of the thought of a God at all. Instead of seeing God in nature they are trying to see him outside of nature; instead of thinking of reason and truth and right and love as being the same in kind in God as they are in man, they are attempting the impossible task of trying to think of a something of which in the nature of things they can form no possible conception; and they try to conceive of Christ in some such unthinkable way, he, too, is lost to the mental and moral consciousness.

I say to you, if there be truth and reason that in essence are clearly unlike truth and reason as known to man, and known in man, then of such truth and reason man can form no conception whatever; and to attempt it, is to attempt the wholly impossible. If there be a justice or a love that is essentially unlike these qualities in man, then of the existence of such a love or justice man can by no possibility have any knowledge, or form the remotest conception. If there be a beauty wholly unlike that which is perceived by the human mind, of such beauty man can have not the slightest idea. If there be a God in whom there is nothing in com-

mon with man—nothing like man, then of a God it is utterly impossible for the mind or heart of man to have even the vaguest impression, and much less to have any intelligent conception. If there be such a God, he must to man forever be an unknown God, and an unthinkable God.

It is just at this point that we may get the clearest conception of the Christian idea of God, or of the God of whom Jesus spoke, and with whom he declared his own essential oneness. "He that hath seen me hath seen the Father; I am in the Father, and the Father is in me." Reason has to say: Something is; nothing can not beget something; therefore, something always was. That something is the necessary, the self-existent, and that we call the Father, the source of all that is. Jesus says, in substance, I am related to the self-existent, the universal life and truth and reason and love and justice; I am in this life and of this life; it is in me, and I am in it, therefore, when you see me, you see the Father.

It was difficult for those who heard these words to understand them; just as it is for us, and for the same reason, that they looked outwardly, or sought to see God objectively, or through sense perceptions, just as we do. But Jesus taught "God is spirit"; that God is life, truth, justice, love and hence is to be perceived by these same qualities in the mind and heart of man. And hence Jesus says, "I am the way, and the truth and the life; and no man cometh to the Father but by me;" that is, truth can be approached only as truth and by truth; man can know the reason of God only by the corresponding reason in himself. And so of love and right; they can be approached and known as they are in God only by the use of the same qualities in man.

And thus it is, that Christ is a "mediator between God and man"; thus he is as a revelation of God to man and in man; hence a revelation of man to himself. And we should never lose sight of the fact that Jesus was human; that he was a man; that he had a body and a mind and a moral nature like other men. He hungered, he tired, he ate and slept and rested like others; he thought, he sorrowed, he wept, he rejoiced, he loved, he prayed; he was born, he lived, he died as a human being; and that is the point of him, such, or to take him out of these human relationships, and out of the nature common to man, is to take him out of the range of human thought and sympathy.

How then, it may be asked, was Jesus, the Christ divine; and how was he a revelation of God to man, a revelation of man to himself? Very proper and very important questions these, and when the answer is understood and realized in all its depth and meaning, man stands inside of the mysteries of the kingdom of heaven. The answer is this: Jesus as man was filled with the spirit of God; he was filled with the life, the love, the truth, the power of God. But to be thus filled with the divine, there must have been in him that which could receive; that which could understand the divine; there must have been in him that which was like God. And having said that Jesus was human, that is to say, that humanity is in essence divine; it is to affirm the divinity of man as man. And that, again, is to affirm the Fatherhood of God.

And it is only as man is revealed to himself, or made conscious of what he is inwardly, and potentially, that a revelation of God is possible or understandable. When Jesus speaks to us about loving one another, and forgiving and helping one another, when he speaks of the love of earthly fathers and mothers, and of truth and justice among men, we can understand his words; but we can do so because these qualities and experiences and sentiments are common to mankind. And when the Christ tells us to be merciful and kind and just and forgiving because our Father is so, and that we should be perfect because our Father in heaven is perfect; then we get a realizing vision of God. Then we can understand the words of Jesus and how it is that those who saw him saw the Father, and how we are to see God; not as some colossal form in the heavens stepping from star to star, but by the inner vision realizing power of the spirit; see God as the Father; as the source of all being and life and power and reason and love, "in whom we live and move and have our being;" and then shall we realize that we ourselves are spirits and that our real being is in the sense-life of the body, but in the large world of truth and right.

Now, as in the days when Jesus taught, men are saying, "Show us the Father and it sufficeth us;" that is, give us sense-evidence; let us see God as we see the world, as we see trees and men. But have those who ask for a physical demonstration of the spiritual, considered how little of the material world can be seen by the eye, or heard by the ear, or in any way known by the senses? We say that we see a rose, but in reality we see only the picture that it makes upon the internal nervous tissue of the eye. And in this we do not see the internal rose, or that which gives it form and color and odor. We do not see its real life side, but only the objectified body of that life. In looking at the world we see only the grossest material forms of things; the great forces are all invisible; we do not see the air, and much less electricity and magnetism and gravity and the supposed world of ether in which these powerful forces are conditioned.

We have never in the deepest sense seen each other, but only the everchanging bodily forms in which we appear. We have never seen our own mothers; that which we looked upon was the hands, the face; that which we

heard as a voice; that which we laid away in the grave, was not our mother, but the sense-form in which she appeared, the sound of her voice was only atmospheric vibrations; but Oh the thought thus embodied in the word, and the love that beamed in the eye or trembled in a tear, or reached forth the hand and touched our troubled brows, that was deeper; that belonged to the unseen and the eternal. When we know a man's age and size and weight and general appearance, we do not thereby know the man; to know the man we must become acquainted with his mind; we must know his reason, his love, his sense of right; we must know him mentally and spiritually. But what is it that learns and knows and remembers and reasons and loves? Ah! that is the real being.

And men would see and know God through the senses; and this they can do within sense-limitations; or externally as they see and know themselves and the world. They can see the beauty of life and the order of the heavens; they can see this vast universe as objectified to the senses; but to enter the unseen world of the real, they must open the eyes of the spirit. Would you know that which looks out through these eyes of flesh and blood and calls you friend or brother or child and talks to you about law and love and justice, you must know it from the reason and the life within. Would you know the infinite life and reason and power and love and justice ever present in the order and beauty of the earth and the heavens and in the rational and moral life of the world; would you know God, such knowledge is possible in the deepest sense only to the inner consciousness of the soul. To thought God may be seen in the works of nature, and heard in the voice of reason; and as love and justice—as a Father he is known to the heart, to the inner sense of right and love in every soul.

And in no other way can we conceive it possible for God to be so universally present to the rational and moral consciousness. Go where we will we are met by the all-pervading laws of nature; they are present in every crystal and every cell in the mineral world; present in sunshine and air, present in the far-off stars. Or look within, and lo! God is there, present in reason; present in the sense of right and duty. By no possibility can man escape from the consciousness that he is; by no possibility can he get away from the laws of thought; nor can he silence the voice of conscience; the imperative "ought and ought not" that is forever speaking in every soul. Men are asking where is God? They are saying, "Show us the Father;" they are like the blind men touching the elephant, and the flying bird hunting for the air. Oh! sometimes, and soon I trust, the world will see that God is in every law of nature, in all truth and reason, in the moral struggles and victories of liberty and righteousness; in the love of home and country; in the love that broods over cradles and makes glad the hearts of happy children and friends and neighbors; in the love that makes principle dearer than life; in the love that we cannot conquer and the cross and is forever going out to seek and to save the lost, and though crucified on the Calvary of time, bursts the bars of death and proclaims victory immortal.

O friends! Would you see and walk with Christ and know the peace and rest of heaven? Turn from every evil way, give your hearts to God in prayer, in holy consecration and trust; go with truth to any height, and with love go gladly down into any depths of sorrow and pain, and to you shall come the vision divine and the hope eternal. And at evening time it shall be light.

Justice Orton on Church and State.

The JOURNAL has already given extracts from the admirable opinions of the justices of the Supreme Court of the State of Wisconsin rendered in what is commonly known as the "Edgerton Bible Case." The opinion of Justice Orton is so clear on the point of the relation of the State Constitution to religious teaching in the public schools that it is deemed best to publish it in these columns in full, since the question is one of great public interest and the conclusions reached are sound and wise. Justice Orton said:

I most fully and cordially concur in the decision and in the opinions of Justices Lyon and Cassoday in this case.

It is not needful that any other opinion should be written, but I thought it proper to state briefly some of the reasons which have induced such concurrence in the decision. The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect, or support any place of worship, nor shall any control or interference with the rights of conscience be permitted or any preference be given by law to any religious establishment or mode of worship."—Constitution, art. I, sec. 18.

"No religious test shall ever be required as a qualification for any office of public trust, under the State, and no person shall be disqualified on account of his religious opinions or on account of his religious opinions from giving evidence in any court of law or equity, in consequence of his opinions on the subject of religion."—Constitution, art. I, sec. 19.

The interest of the "school fund," and all other revenues derived from the school lands shall be exclusively applied, etc.—"In the support and maintenance of common schools in each school district," etc.—Art. X, sec. 2 subd. 1.

The legislature shall provide by law for the establishment of district schools which shall be as nearly uniform as practicable; and such schools shall be free, and without charge for tuition, to all children between the ages of four and twenty years; and no sectarian instruction shall be allowed therein."—Art. X, sec. 3.

"Each town and city shall be required to raise by tax annually for the support of common schools therein a sum not less," etc.—Art. X, sec. 4. "Pro-

vision shall be made by law for the distribution of the income of the school fund among the several towns and cities of the state for the support of common schools therein," etc.—Art. X, sec. 5.

These provisions of the constitution are cited together to show how completely this state as a civil government, and all its civil institutions, are divorced from all possible connection or alliance with any and all religious, religious worship, religious establishments or modes of worship, and with everything of a religious character or appertaining to religion; and to show how completely all are protected in their religion and rights of conscience, and that no one shall ever be taxed or compelled to support any religion or place of worship, or to attend upon the same, and more especially to show that our common schools, as one of the institutions of the state created by the constitution, stand, in all these respects, like any other institution of the state, completely excluded from all possible connection or alliance with religion or religious worship, or with anything of a religious character, and guarded by the constitutional prohibition that "no sectarian instruction shall be allowed therein." They show also that the common schools are free to all alike, to all nationalities, to all sects of religion, to all ranks of society, and to all complexions. For these equal privileges and rights of instruction in them, all are taxed equally and proportionately. The constitutional name, "common schools," expresses their equality and universal patronage and support. Common schools are not common as being low in character or grade, but common to all alike, to everybody and to all sects or denominations of religion, but without bringing religion into them. The common schools, like all the other institutions of the State, are protected by the constitution from all "control or interference with the rights of conscience or from all preferences given by law to any religious establishments or modes of worship." As the State can have nothing to do with religion except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion in any respect whatever. They are as completely secular as any of the other institutions of the state, in which all the people alike have equal rights and privileges. The people cannot be taxed for religion in schools more than anywhere else. Religious instruction in the common schools is as clearly prohibited by these general clauses of the constitution as religious instruction or worship in any other department of state supported by the revenues derived from taxation. The clause that "no sectarian instruction shall be allowed therein" was inserted *ex industria* to exclude everything pertaining to religion. They are called by those who wish to have not only religion, but their own religion, taught therein, "Godless schools." They are Godless, and the educational department of the government is Godless, in the same sense that the executive, legislative and administrative departments are Godless. So long as our constitution remains as it is, no one's religion can be taught in our common schools. By religion I mean religion as a system, not religion in the sense of natural law. Religion in the latter sense is the source of all law and government, justice and truth. Religion, as a system of belief, cannot be taught without offense to those who have their own peculiar views of religion no more than it can be without offense to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The only object, purpose or use for taxation by law in this state must be exclusively secular.

There is no such source and cause of strife, quarrels, fights, malignant opposition, and all civil war, and all civil in the State, as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensive language in it, to prevent such a catastrophe. It is said if reading the Protestant version of the Bible in school is offered to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a reason, for one moment. The suggestion itself concedes the whole argument. That version of the Bible is hostile to the belief of many who are taxed to support the common schools, and who have equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and the spirit of the constitution. No state constitution ever existed that so completely excludes and precludes the possibility of religious strife in the civil affairs of the state, and yet so fully protects all alike in the enjoyment of their own religion. All sects and denominations may teach the people their own doctrines in all proper places. Our constitution protects all and favors none. But they must keep out of the common schools and civil affairs. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. The Protestants were a very small sect in religion at one time, and they are a sect yet, to the great Catholic Church against whose usages they protested, and so is their version of the Bible sectarian, as against the Catholic version of it. The common school is one of the most indispensable, useful and valuable civil

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QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily substantiate by particulars?
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to Society and not Government?

RESPONSE BY E. R. KNOWLES, PH. D.

1. My mother was a devout Baptist. My father did not hold a positive belief in the continuity of life beyond the grave. I was baptized in an Episcopal church at the age of 14. I am non-sectarian, however; but consider the "New Church" theology and philosophy the nearest to my convictions.
2. I have been a Spiritualist five years.
3. My knowledge of it consists of facts as certain to me as is our present life; that is to say, the reality of the actual existence and appearance to me of a friend in the spiritual world having been as clear, evident and certain to me as the reality of the existence of any whom I now daily see and talk with in this natural world.
4. The most remarkable phenomena occurring to me, as alluded to above, cannot be fully authenticated, as such experiences occurred to me alone; but I may note as very remarkable the statement made to me, by a well-known medium, of the death of one of my children at the exact time of its occurrence, in September, 1885, and two weeks before I received any positive and confirmatory intelligence of the fact. I have also had a long and interesting experience with psychometry and telepathy; and once wrote a letter to some friends in Chicago, giving a business project of theirs in the fullest detail and advising them thereon, at the very time of its inception and before they could advise me of it. This occurred, too, without there being any reason why I should think of their plan, or why, thinking of it, I should associate it with them.
5. I do not regard Spiritualism as a religion. It deals with positive facts and scientific knowledge, and does not necessarily relate to our religious beliefs.
6. Christianizing, refining and purifying, in all which the influence and effort of the JOURNAL has been, and is most conspicuous and efficient.
7. Both by its confirmation and elucidation of revealed truth and the harmony of true religion and true science, and by enabling one to practically apply such knowledge in the conduct of this life.

Providence, R. I.

RESPONSE BY L. W. FARWELL.

1. My parents never belonged to any church; neither do I and never have.
2. I have been a Spiritualist for fifteen years.
3. My eyes were first opened by reading the RELIGIO-PHILOSOPHICAL JOURNAL which caused me to further investigate, which I did by attending one of Maud Lord's seances in Chicago, in 1873.
4. The identification of five of my departed relatives, at the above mentioned seance with Maud Lord. The first was a very minute description of my grandfather by the medium, giving his age—very nearly—his size, color of eyes, and spoke in particular of the entire absence of hair on his head, which was all true to the letter. They followed a full and detailed description of my grand mother. Next came a full and satisfactory description of my mother. I asked (mentally) "Is it really my mother?" and there came a shower of pats all over my face and head with seemingly both hands. Then I felt the palm of one hand partially closed, pressed closely to my nose which emitted a most delightful odor. It called to mind the balm of a thousand flowers. Last, but not least, was a plain, palpable, audible kiss upon my forehead. The medium further said, "I see two men standing by you; one is about forty years of age, rather round shouldered, quite short and thick set, light complexion and blue eyes, and is bald headed; the other is about thirty or thirty-two, tall, quite large, black hair and whiskers." About this juncture I heard my given name spoken in a loud whisper with the following words added: "This is a glorious meeting." The voice was heard by all in the circle and the words repeated by several of them at the time. The description and details were so full and complete of the two persons that I was as confident of their identity as I could have been had I met them face to face. They were my brothers.
6. The greatest need of Spiritualism is to convince the world of the continuity of life. A determined, persevering, never ending, undying movement to that end would be the greatest moralizer the world ever had or ever can have.

Verndale, Minn.

RESPONSE BY J. D. LEGG.

1. My parents were members of the Methodist church. I have never been in fellowship with any church.
2. Fifteen years.
3. Simply candor and honesty in those having to do with it. If all those who, by personal experience, know that the so-called dead still live and under proper conditions can communicate with us, would speak out and tell to all their friends as fully and completely their experience as they do to a select few whom they know to be in sympathy with them from having had similar experience, there would speedily be a revolution in society upon this subject. Their "light" that is now "hidden under a bushel" would then "shine" for all, and many who now know nothing of the grand truths of Spiritualism would investigate and gladly welcome them as the most precious boon a kind Father has given His children. If the lives of all mediums inspired as much confidence in investigators as their calling naturally begets, many would become believers who are now turned away in disgust by the dishonest characters among them who, "stealing the livery of heaven to serve the devil in," heartlessly practice the most shameful trickery.
- But if all investigators were candid and honest, especially those who act in a representative capacity (such for instance as the Harvard professors some years ago and more recently the Soybert Commission) from whose report multitudes would receive the information that would induce investigation and consequent belief, an impetus would be given the cause of Spiritualism that would in the near future cause it to outgrow in numbers and respectability all other beliefs.

Long Eddy, N. Y.

RESPONSE BY WM. CRAIG.

My parents were strictly religionists of the orthodox stamp to the time of their passing over, which took place about twenty years ago; their ages at the time were respectively 70 and 75. They made many moves during life to new settlements, consequently became members of several different denominations, according to the prominence of the particular religious sect. They having a limited education were rather bigoted and stern in discipline. Their children were quite numerous at one time, and owing no doubt to frequent removals and forming new acquaintances there was more or less (in orthodox parlance) backsliding at intervals; so according to the law of antenatal conditions, there was more or less difference in the physical and phrenological make up of the children especially in the spiritual and religious emotions, consequently there was some wrangling and inharmonious in the family, the tendency of some being to material frivolities and others more inclined to religious devotion.

Never having been a member of any church and never having had any desire to be a member because of doubts and disbelief in the claims of the orthodox authorities for the Bible, the character of God therein set forth, did not comport with my idea of an all-wise, all-powerful, omniscient and omnipresent being. The Jehovah of the Bible is too finite and human to justify any reverence from me. The God that I am constrained to rever, is all good, all love and merciful; there is no evil, but lesser good in the universe.

I have been what is commonly known as a Spiritualist almost from birth; not from any particular phenomenal demonstrations to me, but from a natural love of the marvelous excited by incidents related by others. The first that made a lasting impression on my mind was an incident related by my mother when in my youth; it was when she experienced religion (as the orthodox term it); she was sitting in the doorway, one bright, moonlit summer night, contemplating the starry heavens (she was all alone at the time) when she heard, distinctly, voices above in the air singing an old familiar hymn, called "Chimble Jacob's Ladder," and for several days she could walk about and do household duties without any effort or fatigue, even lifting heavy burdens which previously she could not have done, being feeble and in poor health; then at intervals she would see spirits of the dead, and have warnings of deaths before taking place in the family. Nothing interested me more than the writings of A. J. Davis, and the Rochester Knockings; and reading all the books and papers on the philosophy of Spiritualism. I accepted the truth inculcated by a philosophical, scientific and intuitive deduction; I have come to the conclusion that every thought, idea, imagination and action by and known to man is a reality, somewhere existing, and man being of divine origin in spirit is immortal, always was individualized entity in some form of consciousness. All spirit and matter are eternal, both in organic and inorganic condition, subject to the law of evolution, climbing upward from the lower rung of the ladder to the plane of deity perfection.

I deem Spiritualism in its highest presentation a religion, and when fully lived up to by mankind the millennium will reign on the earth; in fact it is the only religion that will bring all mankind in one common brotherhood. After forty years of reading and investigation, scanning well the wide difference in the character, mental acumen, cranial development and spiritual unfoldment of the masses of mankind in the civilized and uncivilized communities and races of our world, and also in many families, I have arrived at the conclusion that the most transcendent and spiritual unfoldment men and women have passed through many incarnations on this and other planets in our system, also other constellations, each time climbing higher up the ladder of progression towards Deity. It also accounts in a measure for the great difference in organic equality that is found in the study of phrenology, among the people and in some families is now what is needed for the rapid dissemination of Spiritualism is organization and sincere investigation and family circles, living pure, lives and aspiring after the highest attainments known in the spheres. When man realizes that there is no vicious atonement and that he is responsible for every act and deed done that is not in harmony with the "Golden rule," he may strive to live a better life and be more charitable to his fellow men and be a law unto himself and them. And therein lies the hope of a better government, and equality, morally and financially, less poverty and greater happiness for the people.

Fort Calhoun, Neb.

RESPONSE BY D. L. HAINES.

1. My parents belonged to the Society of Friends, generally known as Quakers, but became Spiritualists and passed to the highest life in 1864. I am not in fellowship with any church; never have been since I left the Quakers.
2. I became a Spiritualist almost from the first dawn of the manifestations in this country.
3. I always believed in a future existence but had my belief more fully confirmed by seeing the spirits of my departed friends.
4. The most remarkable incident of my experience was the seeing of spirits under conditions that fraud was impossible. I cannot give particulars.
5. I dis-ard all religions. All there is in any religion is just what its devotees think. Christians have always been foremost to persecute reformers. I consider Spiritualism a power that will save the world as fast as mankind can be made to see its truth; but I don't consider religion consists of anything but a name.

Franklin, Neb.

ORGANIZATION.

R. W. MORROW.

The blessings and benefits that will be realized by organization and co-operation will be seen and appreciated by Spiritualists and investigators more fully after the scheme has been perfected and is in working order. It will then be necessary from time to time to make such changes as will forward and build up, protect and assist the cause to a more perfect organization free from the evil influence of its enemies in disguise or in fact any class of people who have not the welfare of the cause at heart and whose presence has been a curse not only within the ranks of Spiritualism but the same in respect to all other organizations the world over from time immemorial. According to my idea of parliamentary law and usage together with the little I know about the government and protection of society, in order for Spiritualists to be successful as an organized body

they must profit not only by their own past experience practically, but also by the experience of all well governed and prosperous organizations of the past, and present; otherwise their efforts will prove a miserable failure. In order to avoid any fatal mistake at the start and to guard against the failure of so laudable a project, due caution and wisdom should characterize the every act of those who will meet in convention for the purpose of organizing and devising ways and means to effect that end, when it is hoped that they will agree on a platform broad and liberal enough to include all classes of science believers seeking light, easily comprehended and having all the virtue and element, necessary for endurance at the same time sure death to commercial tricksters and welcome beacon to all shipwrecked mariners on the sea of doubt and speculation who may wish to take passage aboard the old craft—the circle of spiritual knowledge bounded for the common land of perpetual sunshine, hope and grand realizations.

Whilst I do not wish to criticize the many ideas advanced in the JOURNAL in favor of calling the organization in question The Church of the Spirit, yet must say I am not in favor of having the word Church mixed up in any part or shape with the Philosophy of Spiritualism for good and sound reasons. (A few of which see my article of the 9th inst.) The Circle of Spiritual Knowledge, or The Asylum of Spiritual Knowledge, or The Sanctuary of Spiritual Knowledge, either of which, as a name, would cover all the ground necessary and appropriate, for, as matters stand, the most vital and important question to be settled is how to raise the means for the objects in view, as nothing can be accomplished without money; neither can the delegates to the proposed convention be expected to do good work on an empty purse and stomach, not speaking of a thousand other ways for the employment of money after the question of organization has been decided. But as this will be a matter for later consideration, I will simply confine my suggestions to present needs.

There is but one way, according to my judgment, to be pursued, and that is for each and every community of Spiritualists sending delegates to the state and general convention to pay the expenses of their several representatives, separately by collection, and it will be the duty of all Spiritualists and investigators to see that they send none but men of integrity, thoroughly posted on the needs of Spiritualism, and have the welfare of the cause at heart—who will pledge themselves as honest men to do their best for the greatest good and prosperity of Spiritualism. And above all other considerations it will be their sacred duty in general convention, as a body of Spiritualist representatives, to place the organization on a solid basis, sound and secure from the start. By enacting such regulations and by laws for its government and protection as may appear necessary to bar out and forever silence commercial tricksters and the unworthy of any class, on the same principle as another prosperous society or organization of civilized people do business and govern themselves accordingly.

Aspen, Colo.

Philosophical Terms with Definitions.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.
I submit for your consideration the following terms with my definitions.

Error. A false conception regarding that which is. The opposite of truth.
Force. The effect produced by the action of spirit upon and within matter on the primal plane of self-existence.
The soul of self-existence within and upon its formative plane.

The immediate cause of all phenomenal expression in nature.
Form. The elemental constituency of individualized portions of aggregated matter. Not figure, shape or outline.

God. The highest expression of self-existence. The soul of the deity and divine plane of being wherein self-existence acts consciously and voluntarily in the furtherance of its evolutionary unfoldment.

Knowledge. Conscious knowing. The clear perception and grasp of truth as manifested by the mind in conscious thought.

Life. That quality of force that builds up and maintains organic forms by the process of growth.
Matter. Dimensional self-existent substance. That portion of self-existence that possesses unchangeable characteristics by which its class can always be identified. Its atoms possess the quality of combining together in definite and fixed proportions when acted upon by spirit, thereby producing determinate effects which are always the same under like conditions. It is that substance which in the aggregation of its atoms constitutes the active phenomenal expression of self-existence.

Man. That individualized expression of self-existence caused by the action of spirit in and upon matter, when combined in an organic human form, producing an effect termed the soul of man.

Mind. An inherent quality of self-existence related to an expression of conscious thought in organic forms above the vegetable formations.

Nature. The formative plane of self-existence wherein force is the immediate operative cause of all phenomenal expression, acting without any manifestation of thought or sensation as these are understood by man.

Sensation. Conscious feeling.

Soul. The effect produced by the action of spirit in and upon matter when aggregated into an individualized form. The human soul is that effect produced by spirit acting in and upon matter when aggregated into an individualized human form, and it finds expression and manifestation in and as self-consciousness of individualized existence. It is the I am, the ego of man.

Spirit. Nondimensional self-existent substance. That portion of self-existence that ever manifests itself in conjunction with matter as the active and operative element in all phenomenal expressions. That part of self-existence that knows without the process of thought. Spirit is the interior, active and organizing element, and matter the exterior, reactive and formative element in all phenomenal expressions of self-existence. To spirit is ascribed the quality of absolute knowing and acting. To matter is ascribed the quality of absolute feeling and reacting when acted upon. Infinite spirit acting upon infinite matter evolves as an effect force which is the soul of self-existence upon its natural or formative plane.

Spirits. This is a generic term to designate human beings after they have passed by the process of death from the mundane to the supermundane planes of life. It is used in the same sense as the term man is used to designate the whole of the individual in his trine nature as constituted of spirit, matter, and the evolved effect, soul. It should never be used in the singular number without using before it the qualifying articles a or the.

Substance. The elements of self-existence. Being *per se*.

Truth. A correct conception regarding that which is. The opposite of error.
New York. J. F. CLARK.

Re-incarnation.*

For many years Thomas Shorter, formerly editor of the *Spiritual Magazine* has been one of England's clearest and most polished advocates of Modern Spiritualism. The theory of re-incarnation has never found favor with him, and in his recent address upon that subject, its defects, as a solution of the problem of moral evil in the world, are perspicuously outlined. The first point presented by Mr. Shorter is the necessity that proof be given of the truth of the re-incarnation hypothesis before it should be accepted. "But," says Mr. Shorter, "when, on first and last demand, is pressed, the advocate of re-incarnation is obliged to admit that he has no proof to give, and he candidly avows that the subject is not susceptible of proof. There are no admitted facts to which appeal can be made. Speculation is piled on speculation, assumption follows assumption, one theory is invented to explain another, statements of fact and value are buttressed by others equally unreliable. The creatures of fancy are projected and regarded lovingly till they are mistaken for realities. So long as the pious opinion of the faithful is undisturbed, all may look fair and specious, but when the incorrigible skeptic casts upon it the day light of science, the insubstantial pages fade into the light of common day." In comment upon this theory that re-incarnation affords a full solution of the otherwise mysterious problem of the existence of moral evil, Mr. Shorter thus remarks: "You tell us that evil originated in a former life; how, then, did the evil in that former life originate? In a still earlier incarnation? Yes, but trace it back as far as you will, trace it to a golden age of happy innocence when evil was not, trace it to the first advent of man upon the earth, you do not solve the problem by removing it farther back. To whatever period or to whatever cause you assign the genesis and beginning of evil, human nature remaining substantially the same, the operant and efficient cause then must be operant and efficient now, and your theory of re-incarnation is an elaborate and costly interpretation and may be at once discharged as irrelevant and superfluous."

In refutation of the "assumption, the audacity of which may well excite amazement," that re-incarnation is the only solution offered of our problem, Mr. Shorter says that "Re-incarnation is but one of many alternative theories at least equally worthy of consideration, which have been long and widely held." "One of the earliest assigns the origin of evil to the union of spirit with matter, the latter being the refractory element, that which is farthest from the Divine." Another ancient oriental theory "insists upon the duality found in universal being, positive and negative, light and darkness, reason and passion, Ormuzd and Ahriman, Jehovah and Satan." Then there are those who trace "the source and springs of evil to the constitution of human nature itself. They hold that man is not a mere automaton but a voluntary agent, having a moral nature capable of conscious wrongdoing, of acting from the nobler or from the baser motive. Evil they regard as the outcome of this moral freedom." With another class of thinkers, evil is "not an infirmity of the will, but a weakness and error of the judgment, due to the deficiency or absence of clear guiding intellectual light. They regard evil as synonymous with ignorance, and, of course, knowledge is its only sure and sufficient antidote."

Then, again, there is the "Doctrine of Heredity," as expounded by Herbert Spencer and others. "It traces moral evil to parentage and ancestry; we are heirs of all the ages in the bad as well as in the good sense; we inherit its evil tendencies as well as its virtues." Others "find the springs of evil in the constitution of man's physical organism; his character for good or bad is chiefly the result of his cerebral organization, of the quality and volume and peculiar conformation of the brain." Another class of theories "attribute the injustice and miseries of the world mainly to bad social arrangements and political institutions." "I believe," says Mr. Shorter, "that in the last analysis it will be found that the cause of evil is not simple but complex, not unitary but manifold, that each of the theories named holds in solution a partial truth, which is a factor in the sum total."

In conclusion, our writer instances the various possible ways in which the world might have been constituted: first, entirely and absolutely bad; second, absolutely perfect, a condition which to man would soon be irksome and insupportable, and we should soon weary of our *dolce far niente*; third, created very good, but ever deteriorating, growing worse with each successive generation; and, lastly, the world as we now have it into which man is born feeble, imperfect, ignorant, but with vast capacity for knowledge, and latent powers, ever unfolding and strengthening, "and with an undying conviction that beyond all the illusions of sense and all the troubles of mortality, lies his true eternal home." "And here we may well be content to rest and abide, enfolded in the arms of Eternal Love, finding there the only complete and final, and even here and now possibly the best attainable solution of the problem of moral evil." W. E. COLEMAN.

* A review of the argument for re-incarnation from the Problem of Moral Evil. An address delivered before the London Spiritualist Alliance by Thomas Shorter, Nov. 12, 1889. London: office of Light. 14pp. Price, two pence.

Light Produces Sound.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disc having slits or openings cut in it is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel. Recently a more wonderful discovery has been made. A beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disc is turned, and the colored light of the rainbow is made to break through it. Now, place the ear to the vessel containing the silk, wool or other material. As the colored lights of the spectrum fall upon it sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds

will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sounds at all. Green silk gives sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one and it is thought more wonderful things will come from it.—[Art Journal.]

John Stuart Mill's Position Defended.

Rev. H. R. Haweis in a sermon on Mill's religion states that philosopher's position thus: "There must, in other words, be some mysterious limitation to the omnipotence, the all-power of the good and loving God." Mr. Haweis comments as follows:

"You say it is blasphemy to affirm that God is not all powerful. He can will, he can cause to be, anything, anywhere, anytime. Well, now, can you imagine that God, however desirable it would be, could make two and two make five? Could Omnipotence do that? Why not? Because it is in the nature of things, i. e., of numbers, that two and two should make four."

"Put the case. It might conceivably be an absolute calamity that two and two should only make four. Supposing there were five men on a desert island, and that two of these had two loaves, barely sufficient, and two others had two loaves, also barely sufficient, and these four loaves were barely sufficient for the four men, it would be love and mercy for Omnipotence to cause that two and two should make five loaves all of the same size. But it could not be done. Why? There is a limit, and that limit is involved in the very law of numbers, in the very constitution of mind. Or, supposing the whole of Europe were ruled over by a mighty potentate who had not only power over the laws of the land, but also had great powers, though not absolute over the laws of nature; but supposing there were influences connected with the Gulf Stream and the Polar regions which acted at times very prejudicially upon the coasts of Europe, and supposing these influences were outside the range of this great and good Governor, would you consider it contrary to, or derogatory to, his goodness and his love, or any reason why we should class as being in, and to love, and to worship him—especially if there were signs that even the Gulf Stream was beginning to yield to his influence, although he could not all at once control certain forces involved in the present constitution of nature?"

"Similarly, what Mill assumes is this: that there is something intractable about nature, something mysterious, a certain law of necessity, analogous to the law of numbers, or to a rule of imperfect subtraction which makes it impossible for the Almighty to do at once certain things which we might imagine it to be better could they possibly be done. These are not new thoughts, they are old world thoughts—Attic Greek thoughts, Gnostic Greek thoughts, Apostolic Pauline thoughts, as well as Mill's or mine, or yours. The Athenian meant this when he spoke of an *Aiako* or necessity above the gods; the Gnostic when he ascribed the creation of this world to One All-powerful in comparison with anything we can conceive of in power, but not absolutely all-powerful at present and all at once; and Paul recognized the law of imperfect subtraction for which Mill would outdone when he says, 'He must reign till He has put all things under Him—this corruption must put on incorruption, and mortality must put on immortality before that which is written can come to pass—Death is swallowed up in victory.' Note, by the way, this theology is quite distinct from the Ahirman and Ormuzd theology, the dual good and evil wills struggling. We admit but one intelligent, All-wise, All-good Will in the universe—yet something short of an impossible All-power—something, as Paul says, 'lets and hinders' the Divine purpose."

"And this, says Mill, this limitation is the only thing which enables us to believe in the perfect wisdom and the perfect goodness of God. It is what Leibnitz, and great philosophers and thinkers, means when he says that this is not the best imaginable world, but we believe it is the best possible world."

A Dream or Vision.

Our old friend and valued contributor Hon. J. G. Jackson sends us a letter from a friend of his because of a brief account of a dream contained therein. Although Brother Jackson suggests that we strike out the first few sentences referring to himself, we prefer not to do so as they but voice our own sentiments and no doubt those of many JOURNAL readers: RICHLAND CENTRE, BUCKS CO., PA.

J. G. JACKSON, ESQ.
DEAR SIR:—Since I last wrote you I have been much indisposed or you would have heard from me sooner. I have read your late communications in the RELIGIO-PHILOSOPHICAL JOURNAL with the usual satisfaction. They are always clear cut and to the point. The last one I read while in bed. After it I very much wanted to give you a good shake by the hand as I may tell you of a peculiar dream I had during my sickness.

I fell into a deep sleep, such as one might suppose oblivion would be, when a light broke in upon me and I found myself in an atmosphere that made every fibre within me tingle with delight. I looked around me and seemed to realize that I was in another sphere of existence. I did not look for gods nor did I see any, unless the happy people I everywhere beheld might be called such. On their approach to me all feeling of pain or sickness seemed to be virtually pushed out of me. If I ever experienced true enjoyment it was then. To describe what I saw and experienced would be folly to understate it; it would be painting the lily in Spanish brown. But this I will say, I saw nothing but what was natural, rational and reasonable. I made good use of my eyes and other faculties during the opportunity; but oh! it was all too short and I found myself again in sickness and pain. John in the Isle of Patmos, I suppose, had some such experience. He did not know whether he was in or out of the body. I felt assured that I was not in the material body. In another particular my experience was unlike his. I did not see a divine museum such as he describes. D. S.

Referring to the Rev. Mr. Talmage's conduct during his visit to Palestine, the particulars of which have been published in the daily papers, the Toronto News says: "These revelations concerning the sensational and not over truthful methods of the preacher are not calculated to raise him in the estimation of church goers who, no matter what they be themselves, expect to demand that the minister shall be honest and above the deceptions and trickery of the world. To stoop to the methods of the circus clown and the tricks of the sensational fakir may put money in the preacher's pocket, but must destroy his usefulness as a teacher of the truth."

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Reasonable Theism.

Rev. H. R. Haweis, in a discourse printed in *Light* (London) on "John Stuart Mill's Religion," quotes from the great philosopher's writings in support of the doctrine that mind governs the universe. There is very general misapprehension as to Mill's religious position. It is quite fully stated in his "Essays on Religion," a work published after his death. The popular idea is that Mill was an atheist or an agnostic; and he undoubtedly was what the latter word is by some thinkers used to describe. In the methods of nature, especially in the progressive development of life on this planet, he thought there was, in spite of all objections, a strong hint of mind as the basis of all phenomena. While he was unwilling to affirm positively the existence of what men call God, he used this language, "That there is a large balance, on purely logical and scientific grounds, of probability in favor of the universe being governed by a sovereign will." There is no reason, he argued, for the conception of creation,—of something having been made out of nothing; on the contrary it is more reasonable to hold that what appears to our senses as matter and force has always existed. But the question was whether the immanent or controlling power displayed in the world of phenomena should be interpreted and defined in terms of mind; whether the universe is, to use his own terse language, "governed by a sovereign will." On "purely logical and scientific grounds" he held this conception of the universe has a large balance of probability in its favor.

Mill saw the dark side of nature and it deeply impressed him. "Nature," he says, "impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyrs, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed. . . . A single hurricane destroys the hopes of a season; a flight of locusts or an inundation desolates a district; a trifling chemical change in an edible root starves a million of people. The waves of the sea, like banditti, seize and appropriate the wealth of the rich and the little all of the poor with the same accompaniments of stripping, wounding, and killing as their human antitypes. Everything, in short, which the worst men commit, either against life or property, is perpetrated on a larger scale, by natural agents. Nature has Noyades more fatal than those of Carrier; her explosions of fire damp are as destructive as human artillery; her plague and cholera far surpass the poison cups of the Borgias. . . . Anarchy and the Reign of Terror are over-matched in injustice, ruin, and death by a hurricane and a pestilence."

Was there ever a more terrible indictment of nature? Yet these facts do not lead Mill

to declare that there can be no governing mind, no sovereign Ruler; but they imply, he holds, lack of goodness or limited power. The reasonable inference, he believes, is that the governing mind is doing the best that can be done, with the intractable material with which it has to deal; that the development of life and the accomplishment of the divine purpose are possible only by processes which involve struggle, and suffering, and death on the part of man. This part of Mill's belief has been extremely offensive to orthodox theologians, and they have been willing that the great philosopher should be classed among atheists rather than have the weight of his name on the side of theism, when he had ventured to suggest that the best way to reconcile evil with divine goodness is to suppose a limitation to the omnipotence of God. They were not satisfied with the reverent conclusion that there is a sovereign Ruler, that this Ruler means the well-being of man, and is working the best way possible; and that evil exists because the Ruler cannot at once remove or prevent it in carrying out the plan of the universe. A God who could make this universe out of nothing, who could make all the species, from moneron to man, by special creations, who drowned mankind, as though it were a race of rats, because of wickedness on the earth, and stopped the sun (or the earth) to give Joshua time in which to complete the destruction of the Amorites,—such a God the orthodox theologian thought insulted by any attempt to defend his goodness by limiting his power. Indeed in view of the fact that this God has doomed the majority of mankind to everlasting torment, why attempt to show that the cruelties of nature are not desired and designed by Deity? Did he not pronounce a curse upon the earth, and did he not destroy Sodom and Gomorrah with fire and brimstone from heaven, because of the sins of the people? Why imagine then that the destruction of life by the earthquake or inundation is not part of the divine method of showing his power and punishing the wicked!

So Mill's attempt to humanize theology was regarded as even worse, if possible, than atheism. The thought was not new; ancient philosophers in trying to solve the problem of evil had advanced it, and it could be found even in the Christian writings. But it was inconsistent with the creeds, and with the popular way of thinking about God, and it found no favor even with the more liberal Christian teachers. But the world moves, and now Rev. H. R. Haweis, a representative Christian minister of England, comes out in a sermon in defence of John Stuart Mill's position. "The cruelties of nature," says Mr. Haweis, "are not to be attributed to God; the injustice of nature, and all those things in nature which, if we imitate her, we should be monstrous criminals—all those things are no part of God's system, and they exist only on account of this strange, mysterious limitation which prevents goodness from triumphing all at once, but cannot finally prevent it." Surely the time is coming when reason in religion will be regarded as desirable as in any other province of thought. On another page may be found an extract from Mr. Haweis' sermon on Mill's religion, which is commended to the attention of the readers of the JOURNAL.

"The Spiritualistic Hypothesis."

Dr. G. C. Cressey in the *Twentieth Century* criticizes some materialistic assumptions in a very intelligent manner. After saying that mind, morals, imagination, rational and voluntary memory, aspiration, etc., are inconceivable as products of matter, and that numerous quotations from Huxley, Tyndall, Spencer and even Haeckel can be adduced to show that the chasm between mind and matter is, in thought, unbridgeable, adds: "Now, the spiritualistic hypothesis says, in brief: We believe it to be necessary and consistent with these facts of consciousness, introspective reason, rational volition, etc., to assume a constant and abiding immaterial subject distinct in its essence from the body, though correlated with and in a measure conditioned by it. And we can show that all other theories fall into hopeless contradiction and absurdity, and utterly fail to explain the facts of human life."

"The materialist, on the other hand, claims it to be more reasonable to suppose that matter, or something to be called such, must be the ultimate unit or cause of all phenomena, physical and mental. To make this rational, however, even measurably, he is compelled to predicate of matter powers which physics as well as human experience never attributes thereto, some subtle super physical potency, or he must strike at the root and re-define matter in such terms as to reconstruct our notion thereof, and even to render it more natural to popular thought to spell the newly invented unit of all things, a p-i-r-i-t than a t-t-e-r."

This is well said. Matter considered as it is by the mass of people, or as it is described by physicists, is capable of a great variety of motions, but cannot possibly give rise to consciousness and thought. Atoms of matter without sensation or life cannot by motion, by changing their space relations to one another, produce feeling and intelligence; mental phenomena are subjective, and it is nonsense to say that they may be the product and outcome of matter. The mode of motion called heat admits of conversion into the mode of motion called light, but by this is meant only that one kind of molecular motion ceases and that same force which was exerted in producing it is manifested in motion of another kind. But when the attempt is made to conceive of the conversion of any kind of motion into consciousness the im-

possible is attempted; for consciousness is not a motion, but awareness, something mental in distinction to material. Joy or grief, or other emotions—can they come from the combinations and motions of little atoms which are themselves without life? If it be said they have life then it follows that life is co-existent with matter and not the product of it. Thus to make it conceivable or possible that matter is the ultimate cause of phenomena, matter has to be thought of as having psychical qualities, as possessing in itself that which materialism assumes is a product of material combinations and motions.

Sectarian Control of the Iowa Soldiers' Home.

The religious services held at the Iowa Soldiers' Home are under the control of the "Evangelical Pastors' Union of Marshalltown." For a while Rev. T. W. Woodrow, a highly respected Universalist minister of that city, preached there in regular rotation with the orthodox clergy, but the latter were displeased and put their heads together and considered how they could prevent this great wrong! The Pastors' Union first arranged with the Superintendent of the Home to supply ministers to officiate there all the Sunday. Next the Union called a meeting and changed its constitution so that Mr. Woodrow who was intending to join the Union, would be debarred from membership. This was neatly done by inserting "evangelical" before "pastors." Thus Mr. Woodrow, whose preaching is broad and non-sectarian and who is very popular among the inmates of the Home, was effectually precluded from preaching there, and the entire service put under the exclusive control of orthodox ministers supplied by the association mentioned.

The soldiers did not like this sectarian arrangement. A vote for preference of ministers to preach for them showed out of three hundred, two hundred and sixty-one for Mr. Woodrow. As soon as they learned of the arrangement made with the pastors, the soldiers caused the following to be published in the Marshalltown papers: "Dr. Woodrow having been debarred from preaching at the Soldiers' Home on the afternoon of Sunday, January 5th, and Dr. Rhea having been substituted by the Evangelical Alliance, the inmates of the Home will, en masse, weather permitting, attend morning services at Dr. Woodrow's Church. The line of march will be up Main to Third Street, thence to Church, thence along Church to the Universalist church. At the regular meeting of the Commissioners of the Soldiers' Home the inmates thereof will ask that Dr. Woodrow be given his regular appointment of the first Sunday in each month, with services at 3 p. m."

The city papers and fair-minded people generally, condemned the action of the Pastors' Union which felt called upon to make an explanation, and accordingly published "A Statement of Facts." But this only intensified the indignation against the orthodox preachers who had been instrumental in excluding Mr. Woodrow, for the statement proved to made up largely of artful misrepresentations. The Marshalltown *Statesman* said that it was "free to say, and believes every fair-minded man will justify the charge that the Ministers' Union, before the echoes of their Master's words have scarcely ceased vibrating from their Sunday night's sermons, are guilty of wilfully attempting to mislead and deceive the public." After stating the facts and pointing out the wilfully deceptive statements of the Pastors' Union, the *Statesman* adds: "What would the public think of an editor who would so mislead, misrepresent facts, and enter into such a conspiracy with intent to deprive any individual of his personal or religious liberties? Have they not set a beautiful Christian example for us poor sinners of the world to follow? The intolerance in refusing Rev. Woodrow fellowship—and then ousting him from the Home—was certainly deserving of censure, but this last attempt to get out of a most embarrassing and unpleasant predicament by falsehood, deception and suppression of facts is deserving of the contempt of every fair-minded man who reads it, and no doubt will receive that just rebuke." Other journals spoke of the action of the Pastors' Union in similar terms.

The State Convention of Universalists held at Waterloo recently appointed a committee to investigate the matter and if necessary to appeal to the Governor or carry it into the courts. A statement of the facts prepared by Mr. J. B. Hazleton, an inmate of the Home, was several weeks ago handed to the commissioners of the Soldiers' Home, and they promised that Mr. Woodrow should have an equal showing with ministers of the other churches; but up to date, so far as the JOURNAL is informed, the preferences of the soldiers are disregarded, and the principles of religious liberty violated by sectarian religious control of a State institution. How long will the people of Iowa permit this wrong to continue?

Last week the Senate by a vote of 31 to 28 recommended Senator Sherman's Anti-trust bill to the Judiciary Committee whose pigeon-hole is called the "graveyard." The original bill was introduced, August 14, 1888; it was considered for a month by the Committee on Finance, and reported to the Senate September 11, 1888. Since then it has been thoroughly discussed during the time Congress has been in session, and in the efforts to meet every objection, it has been re-written four times; and at last the bill goes to a new and unfriendly committee that delay may be secured and the bill defeated. There is no probability that it will pass in a form to in-

terfere with any of the great combines. A Washington dispatch says: "The senatorial attorneys of the railroads and other great corporations, while professing a desire to curb the wicked trusts, will find constitutional objections to all measures of this character, or so load them down with obnoxious amendments that they cannot pass the House."

The Latter-Day Christ.

Schwiebfurth the latter-day Christ has, he says, six hundred disciples, and recently at his home near Rockford, Ill., there were sixty representatives from churches at Chicago, Minneapolis, Kansas City, Detroit, Alpena, Mich., and Richmond, Ky. To a correspondent of the Chicago *Herald* he said "Our membership is growing very fast. In Kansas City it has doubled in less than a year. The time will come when the world will know that I am the representative of the Son of God and our church is the only true church of the redeemed." The recent convocation of the followers whom he had selected and notified to come to his home, was to enable him to give them instruction and to prepare plans for work. He expounds the scriptures, making the doctrine of his new covenant and the condition of the redeemed when all prophecies shall be fulfilled, his special theme. His sermons are taken down by a stenographer and transcribed and sent to all the churches where they are read the following Sunday. When the *Herald* correspondent entered the reception room, "Miss Tuttle, who is known as Saint Sarah, and who, Schwiebfurth says, is wholly pure by reason of long association with himself, was directing the eminent apostle to his apartment. In the room were fifteen women—all angels. There were a couple of bright-eyed maids of sixteen and two or three shapely matrons of twenty-five, but the majority were rather ordinary appearing women of from thirty-five to sixty. They dressed like other women. A few moments later Schwiebfurth entered the reception-room." About thirty persons, who are known as angels, reside with Schwiebfurth. To the question whether he believed in and practised free love as had been charged, he replied, "We deplore even the marriage rite and the subsequent relation, and consider that, except as it is practiced for the perpetration of the race and is free from carnal passion, it is absolutely sinful. For myself I am the master, the type of God, with all his purity. I am perfectly pure. My followers, both male and female, by association with me become likewise pure and the day will come when all will reach perfection."

Schwiebfurth's residence is a house of modern architecture adorned with ample porches, finished internally and richly furnished, with grounds well-kept, and farm buildings corresponding with the residence. Some time ago the nominal owner of this property, deeded it to the man whom he fully believed to be his savior returned to earth, but the feeling of the neighbors was such in regard to the affair that it was thought prudent to have the land and buildings deeded back to the owner, an old man, who had lived on the farm for 5 years. He with a son and daughter still live on the place, but as mere servants of this Christ. Schwiebfurth was educated for the ministry and preached for the Methodists before he connected himself with the Beekmantites, or the "Church triumphant," as the believers call themselves. In his library, which is elegantly furnished, is a large portrait of himself with the inscription above it, "I Am the King of Peace, and below it, 'And I Shall Live Forever.' This latest 'Christ' is 47 years old, a native of Ohio, but of German parentage. Says the *Herald* correspondent: "In personal appearance—color of the hair, cut of the beard, expression of the eyes, etc.—Schwiebfurth may be said to bear a striking resemblance to the generally accepted ideal of the person of Christ as depicted in religious paintings, but his face lacks the lines of firmness which are shown in ideal portraits of Christ. He dresses elegantly and drives good horses when he comes to Rockford."

Is this fellow an impostor, consciously making men and women his dupes, and playing he is Christ for the consideration and money it secures him from the credulous and superstitious, or is he himself a victim of a delusion, who although sane on many subjects is insane on the subject of Christ's reappearance in his person? It is certain that any claim, however absurd, put forth in the name of religion, will find believers.

Aber's Materialization Exhibit.

Readers of the JOURNAL will recall several accounts of the manifestations at Spring Hill, Kansas, as reported by Mr. J. E. Pratt. On the sixth page of this week's paper Mr. Pratt gives an account which on its face seems remarkable and worthy of consideration. Having been assured repeatedly by Mr. Pratt—after "500 sances"—of the genuineness of the phenomena occurring in the presence of W. W. Aber, the editor of the JOURNAL accepted an invitation to visit Spring Hill and make his own observations. Mr. Richard Hodgson, Secretary American Branch of the (English) Society for Psychical Research had also been invited. Together, Mr. Hodgson and Mr. Bundy reached Spring Hill,—some thirty miles from Kansas City—on Monday evening, March 24th, and left on the following Thursday. As the result of their observation and investigation Messrs. Hodgson and Bundy arrived at conclusions diametrically opposite to those of Mr. Pratt. The manifestations have not the slightest evidential

value. It appears that Mr. Pratt has identified King David and that the old poet acknowledged his identity when the medium's patron called his name. Among other supposititious spirits Henry VIII., Pericles, Epes Sargent, S. S. Jones, William Denton and a long list of ancient and modern characters have appeared and been promptly and fully identified by Mr. Pratt or some member of his staff of swift recognizers. That this staff is composed largely of aged men and women and people easily dominated by Mr. Pratt's tremendous will, should in all fairness be stated. After his experience at Spring Hill the editor regrets to say that he regards the testimony of Mr. Pratt heretofore published as well as the account on the sixth page of this issue, as entirely worthless. More than this the editor does not care to say at present; nor will he fill his paper with further details unless it shall be necessary in order to protect the public. Mr. and Mrs. Pratt have the thanks of the editor and Mr. Hodgson for their hospitality.

In Kansas City.

On Sunday morning the 23rd ult., Mr. Hodgson and Mr. Bundy were met at the railroad station in Kansas City, by Dr. S. D. Bowker who escorted them to the Unitarian church to listen to Mr. Roberts, who having grown too liberal for his old Baptist society is now ministering most acceptably as a Unitarian preacher. Mr. Roberts is an able man, but has not yet reached solid ground; he is still growing however and is said to be ever receptive to truth. In the evening the visitors were complimented with an informal reception by Dr. and Mrs. J. Thorne. As was remarked by Dr. Bowker, the company was made up of exceptionally able people. After informal talks by Messrs. Hodgson and Bundy, a general interchange of views was had. Dr. Hodgson was very felicitous in his exposition of the aims and work of the psychical society, and gained a number of new associate members. Dr. Thorne gave some interesting experiences and in his brief remarks exhibited clear evidence of the great ability with which he is generally credited. Dr. Bowker is living evidence that a Baptist preacher can grow into a first-class physician and a broad, liberal religionist with large knowledge of, and faith in, Spiritualism. Returning from Spring Hill on the following Thursday, Mr. Hodgson took a side trip to Topeka to interview some important witnesses leaving Mr. Bundy in Kansas City under charge of Dr. Bowker. To call on one's friends is always pleasant, but to be chaperoned by so genial a companion as Dr. Bowker is especially pleasant. Mr. Bundy regrets that want of time prevented his paying his respects to many of his subscribers and friends in that phenomenal city. He hopes some time to greet each of them when he is more at leisure.

Kissing the Bible.

The other day an incident occurred in a Philadelphia court worthy of mention in these columns, Miss Marion Taylor, instructor in "Store's Artistic Ladies' Tailoring and Dress-Making Parlors," having been sworn in, was giving her testimony when she was interrupted by one of the jurors who objected on the ground that she had not kissed the Bible. After a very animated discussion between counsel and Judge Arnold the latter sensibly said: "I am not surprised, that this witness did not kiss the book. I would not do it, either—a dirty book like that. This custom is a relic of idolatry, and the sooner it is abolished the better it will be. I don't think this witness objected to kissing the book because she intended to lie, but because it is a dirty book. I respect her regard for her person and her health." It is time that the dirty practice of requiring witnesses to kiss the Bible ceased. Think of compelling a pure and refined woman to kiss a book on whose surface is the impact of the lips of sensualists, drunkards, and the taint of disease, as is true of every copy of the Bible used in courts for their purpose. Cleanliness is said to be next to godliness, and putting the lips to a soiled copy of a book, however excellent its teachings, is no more conducive to spiritual than to physical purity.

After the trial Judge Arnold was asked what he meant by saying that kissing the Bible, being a relic of barbarism, ought to be abolished. He replied: "I mean that it was established by the church to show the humiliation of the people before the first judges, who were clerics. It has been abolished in England, judicial declarations, subject to penalties, being substituted. I mean that is a relic of a superstitious age and superstitious people under the subjection of priestcraft. It is a relic of that age in which trial by fire took the place of trial by jury; when a man's guilt or innocence depended on his physical capacity to resist pain and torture; but its worst feature is the dirt and disease which is imparted to the book by the constant handling it receives from dirty witnesses, and I not only would not kiss such a book myself, but have a respect for those who have enough respect for themselves to refuse to do so. It is like the custom of kissing brass toes of graven images. Some worshippers kiss the toe until it is worn smooth, when others only stoop down and pretend to kiss it. They are just as devout as those who touch the toe with their lips, but they have too much regard for their health to touch their lips to the spot where thousands of others have been. I think swearing on the Bible should be abolished. I think a witness can take just as good an oath with the uplifted hand as on the Bible."

Mr. Hodgson in Chicago.

The JOURNAL announces with great pleasure the presence in Chicago of Richard Hodgson, LL. D., the able and efficient Secretary of the American Branch of the (English) Society for Psychical Research. Mr. H. is the guest of the editor of the JOURNAL, and is here in the interests of the work for which the Society was founded. He desires to make original experiments with mediums and sensitives, to obtain further corroboration of cases already reported, and to stimulate interest in psychical research by explaining what has already been accomplished and what is confidently hoped for in the future. He is also taking in associate members who come properly recommended. The fee is only \$3 per year and entitles one to all the reports and printed proceedings of the Society for the current year, we believe. Mr. H. is peculiarly well qualified for his arduous and delicate task; he is a pleasant speaker, as well as an accurate and trained observer. While adhering rigidly to the methods of science in the prosecution of his work he is fair, candid and sympathetic in his attitude and action. On Friday evening of this week—April 4th—Mr. Hodgson will receive the public in the club room of the Sherman House. All interested in psychical science should be present, as Mr. H. will give a brief account of matters and incidents which will be both entertaining and instructive.

Rev. Dr. Lyman Abbott, pastor of the Brooklyn Plymouth Church delivered a lecture in Central Music Hall, last week on "Industrial Revolution." He referred to the great railroad strikes of the Northwest, the Pennsylvania coal minestrikes, and the dock laborers' strike in London, to show that the labor problem is real and that its influence is everywhere felt. Once, the lecturer said, capital owned the labor. That condition, known as slavery, merged into serfdom, under which labor was provided for by capital which owned the land. Then came individualism, and capital no longer owned or had a lien upon the laborer. Individualism gave way to the present wage system by which the implements are in the hands of one class while the labor is performed by the hands of another class. The wage system, although an improvement upon former systems, is full of evils; the profits go to the capitalists and in thousands of cases men cannot get work. The concentration of wealth in the hands of a few distributes poverty among the many. The brotherhood of man is practically denied and the conditions of moral well being do not exist among the masses. Dr. Abbott declared his belief that the present wage system can bring nothing but an industrial revolution, and that before another century has passed, this system will give way to an industrial democracy.

The Blair educational bill intended to extend aid to the Southern States and to the illiterate of all the States, by government appropriations, was defeated March 20th, in the United States Senate, by a vote of 37 to 31. A few years ago it received a two-thirds majority. The popularity of the measure has been on the decline for nearly two years, owing to increase in the appropriations for pensions and public improvements, and increasing knowledge of the fact that one of the objects of the bill was to enforce religious instruction in the public schools by national authority. The supporters of the bill, too, helped to defeat it by needless and tiresome speech making. Senator Blair talked the Senate chamber nearly empty before the final vote was taken. The bill proposed the distribution of \$70,000,000. This is a large amount of money, but none too much to spend in overcoming the evil of illiteracy, provided the money can be used honestly by faithful and efficient officers, for secular instruction free from sectarian influence and from the control of politicians for personal and party purposes. The only hope of this Republic is in the intelligence and virtue of the people, and the object of the Blair bill, apart from certain objectionable features, justifies a large appropriation by the government for educational purposes; and upon some future Congress may devolve the high duty of having a bill containing all there is good in the one just defeated.

General Crook, who after facing death in many battles, died at his home in this city as suddenly as though a bullet had been shot through his heart, was, Gen. Sherman says, the most successful man in dealing with the Indians the United States has ever had. He always kept faith with the Indians and whatever he promised them they had full confidence that he would do. He was a rough and ready soldier whose sympathies were with the rank and file of the army. "Speaking of the numerous desertions from the army," says the San Francisco Call, "he once attributed them to the humiliations of the soldier's position." In this doubtless the General was right. Evidence crops out every once in a while to show that the usages of the army permit officers to impose mental service upon private soldiers, an evil that cannot be corrected too soon.

Rev. Dr. James H. Rylance has obtained judgment through the courts for \$10,000 damages against one of the vestrymen of his own church for libel. Dr. Rylance was once pastor of St. James' Episcopal Church in this city and no one who knew him here believed him guilty of the charges brought against him. Conscious of his innocence, he took his case at once into a court of justice and the result is a vindication of his honor, and disgrace to the slanderous officer of his church who tried to blast his pastor's reputation as a minister and a man.

In order to perform jury service or to be a useful and efficient soldier a man should be able to read speak and write the language of the country in which he lives; nevertheless, there is considerable opposition in Wisconsin to the Bennett law because it makes teaching English in the schools compulsory. According to Gov. Hoard there are several counties in that State where it is necessary to have interpreters among the regular officers. There are many born in the State and having attended school several years, who are yet entirely ignorant of English. There is a tendency in Wisconsin to a repetition of the history of the Pennsylvania Dutch and the French Canadians. The leaders of the opposition to the Bennett law are German Roman Catholic bishops who wish to prevent members of their flocks from learning English and mingling with the English-speaking world. The political demagogues who oppose it do so of course to get votes. The citizens of Wisconsin, irrespective of religious views, should stand by the Bennett law, for it is in the interest of enlightenment, patriotism, national unity and the American spirit.

Prof. Huxley in the January number of the *Nineteenth Century* refers to the "famous phrase," "all men are born free and equal" as having been "put forth as the foundation of the Declaration of Independence." What the Declaration says is, "all men are created equal," and by this was meant that all men are created equal in natural opportunities, all advantages not natural being artificial or the result of associations and distinction made by men. In one sense all things are natural; in another that only is natural to which the volitional agency of man makes no addition. The Declaration of Independence is all right, Prof. Huxley.

There is a new story about an episode in the life of Gladstone. When he once said to the Queen of England that she "must" do a certain thing, Victoria bristled up and said angrily: "Must did you say? And do you know, sir who I am?" The Premier's cool response was "Madam, you are the Queen of England; but do you know who I am? I am the people of England, and in this emergency the people say 'must'."

The copyright on the old standard Webster's Unabridged Dictionary having expired, Messrs. G. and C. Merriam cannot longer prevent other publishers from issuing it, and several editions are now under way. But the public should know that these cheap editions do not include the supplement of nearly 5,000 words contained in the latest edition by the Merriams.

For the Religio-Philosophical Journal.
In Memoriam.

ELIZABETH LOWE WATSON.

"To-day,
Thou know'st the whole world weeps with thy woe;
The grief all hearts share, the loss for one."

Never is the practical potency of our spiritual philosophy put to so severe a test as when we are called upon to part with a precious friend at the door of death. And yet, in many years of experience never have I known a Spiritualist to faint and fail in faith under this supreme trial. Apprehending somewhat of life's psychical laws enables us to place ourselves *en rapport* with invisible intelligences, and frequently surprising manifestations of spirit power occur amid what otherwise would be scenes of desolation.

A remarkable demonstration of this fact has just transpired in the transition of Alfred Dodge son of M. B. and L. M. Dodge of San Francisco. A young man of bright promise, great nobility of character and beloved by a large circle of acquaintances. A loving son and brother, companion and co-worker with his father in inventing and dragging complex mining machinery—at the age of twenty-one he had already achieved considerable distinction, accomplishing apparently by inspiration what older heads had failed in, after the most arduous study. When it became generally known that this talented and exemplary young man was passing away every one who knows the family said, "How can they ever bear it?" feeling that the place he filled none other could, and that to lose him would leave the little circle inconsolable. His mother has for many years been sensitive to spirit presence and in this fearful trial of unrelenting working, watching and waiting by the side of her devoted and idolized son she was continually conscious of heavenly help. Alone among strangers at Tucson, Arizona, where she had taken him hoping the change of climate might work his cure, she met the angel of death and delivered up to him the darling of her heart. Imagine the sad home-coming, the familiar yet strange surroundings, the unpacking of apparel never to be donned again, many of my readers know what all this means; how eloquent almost sentiment, seems every article of dress worn by one whose form lies cold and motionless, this—and all things else that try the heart at such a time, the mother after months of sleepless vigils, endured with a sublime heroism that seemed little short of the miraculous. The interest in the young man was so general that by special request the funeral services were held at the Metropolitan Temple where for years his bright young face had been a familiar joy to thousands as he assisted his father, the business manager of our meetings, in welcoming and seating the congregation. At two o'clock, p. m., Sunday, March 16th, the great auditorium was filled with people of all denominations. The floral offerings were unique, profuse and beautiful. The service opened with a solo by Mrs. Howell who sang "Nearer, my God, to Thee," and as her rich voice took up the second verse the audience was electrified by a melodious alto soaring upward, silvery sweet yet strong and clear, and when aware that the marvellous tones came from the bereaved mother's lips—every eye overflowed, the soloist broke—then as by common consent the whole audience took up the sacred strain through which still wound that golden thread of song, up, swelling from the mother's soul. No one who witnessed will ever forget that scene. Mrs. Dodge was quite unconscious of having made a sound, and we doubt not that it was a token of angel power. The simplest words in the vocabulary of the spiritualistic faith, when contrasted with the cold formulas and vague uncertainties of "orthodox" beliefs, seem

pure eloquence. Of the address that followed it will suffice to say that we were helped to a realization of the order and beauty of universal life in which death plays a necessary and noble part. In thought we beheld the bright young soul breaking from earthly limitations, joyously shaking off the trammels of the flesh and surrounded by smiling kindred and friends looking about him with eager expectancy for new problems to solve, new duties to perform, with a tender, backward glance upon life's dear-old ties. How we hunger for a definite description of that world to which so many of our beloved have lately journeyed! But though an angel were to come bodily before us and discourse in pentecostal tongues could he make us to understand? No! we must grow into its glories, gradually, just as we come to know our first home, by slow degrees. But, oh, it is much to really know that there is a Spirit-world, governed by benignant law, and that love and memory triumph over death. I will conclude this little sketch with the impromptu lines which closed our young friend's funeral services hoping that they may contain comfort for other hearts similarly afflicted.

Once more Death's mystic portals open
To let a precious spirit through
Into a realm of larger hope
And life more beautiful and true.

As swiftly vanished as a dream
Are wisdom, courage, love, and life,
Or like a laughing mountain stream
Soon lost in ocean's rolling tide.

And what we fondly call our own
Becomes another's in an hour,
And every joy our hearts have known
Is ever claimed by higher Power.

And now this dear and noble youth,
Just rounded up to manhood's morn,
So rich in virtue, love and truth
Into another world is born!

But let your hearts be comforted
By this sweet thought,—no barriers flown
Between us and the so-called dead,
Which faithful love cannot break down.

And though the future of your boy
Has been withdrawn from your control,
No power can rob you of the joy
Which God vouchsafed through his bright soul.

For one and twenty years the ties
Of home and love have held him fast,
And though he climb to Paradise
You will retain that happy Past!

A thousand golden memories
Will mingle with your d dly cares,
Like music borne o'er summer seas
Or laughter linked with solemn prayers.

And now through mist of falling tears
Behold this blossom of your life
Full-blown in one and twenty years,
With every blessed promise ripe—

Borne up beyond the reach of blight
And earthly beauty's swift decline;
Transplanted to life's shore of light,
Protected by a Power divine!

A few times will you wake and sleep,
A few days work then dream again,
A little while to laugh and weep,
Then over-past all mortal pain!

And nature's last, long lullaby,
Droned softly into dying ears,
Will hush your fainting spirit cry
And end forever foolish fears.

And as spring's budding beauties break
From winter's cold and white embrace,
So will enfranchised souls awake
And meet love's darlings face to face.

He whose promotion you behold
In symbol dress of pulsing clay,
Will greet you then even as of old,
As though death were life's holiday!

And every promise that fore-bore
In his young life so quickly chided
Will be in God's life's spirit zone,
Renewed and perfectly fulfilled.

Sunny Brae, Cal.

Miss Jennie B. Hagan has been lecturing in Rochester, New York. Mrs. Cornelia Gardner writes in highly complimentary terms of Miss Hagan's improvisations.

On March 18th Mrs. C. L. Morgan passed to higher life, aged 66 years. She had been thirty years a resident of Green County, Wisconsin. An advanced thinker, she was the friend of all reforms. She leaves a husband and family and a large circle of friends to mourn her departure. Mrs. Summer of Monroe, Wis., spoke appropriate and touching words at the funeral of Mrs. Morgan.

The *Carrier Dove* will no longer be published as a weekly; it will hereafter appear as a monthly magazine. We are glad to chronicle this change and believe it is for the best. When the *Dove* was made a weekly we felt sure a mistake had been made and so stated privately to mutual friends. Mrs. Schlesinger is a conscientious and industrious editor and we believe she can make a magazine which will command wide circulation, on the Pacific coast and in the Eastern States. Those desirous of seeing a specimen copy of the *Dove* in magazine form may send 25 cents to Mrs. Julia Schlesinger, 841 Market St., San Francisco, Cal.

The discourse by Dr. Thomas printed on the first page of the JOURNAL this week, is remarkable for the spirituality as well as the breadth of its thought, and for the truly modern spirit in which an old subject is discussed. Instead of assailing science, Dr. Thomas uses its facts and its principles to show that man is a spiritual being and that the order of the visible world has its basis and reason in the divine. Instead of confusing minds with irrational theories about a triune God of which Jesus is the second person, this reasonable preacher talks of God as the highest conceivable, and of Jesus as a unique personality who was with God because he lived in the spirit and was filled with truth and love and righteousness.

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(Continued from First Page.)

institutions this State has. It is democratic, and free to all alike, in perfect equality where all the children of our people stand on a common platform, and may enjoy the benefits of an equal and common education. An enemy to our common schools is an enemy to our State government. It is the same hostility that would cause any religious denomination that had acquired the ascendancy over all others, to remodel our constitution, and change our government and all its institutions, so as to make them favorable only to itself, and exclude all others from their benefits and protection. In such an event, religious and sectarian instruction will be given in all schools. Religion needs no support from the state. It is stronger and much purer without it.

This case is important and timely. It brings before the courts a case of the plausible, insidious, and apparently innocent encroachment of religion into our civil affairs, and of an assault upon the most valuable provisions of the constitution. These provisions should be pondered and heeded by all of our people, of all nationalities and of all denominations of religion, who desire the perpetuity and value the blessings of our free government. That such is their meaning, and interpretation, no one can doubt, and it requires no citation of authorities to show it is religion and sectarian instruction that are excluded by them. Morality and good conduct may be inculcated in the common schools, and should be. The connection of Church and State corrupts religion and makes the state despotic.

A Word from Britain by J. J. Morse.

To the Editor of the Religio-Philosophical Journal:

Time flies on apace, and seemingly fastest the more one has to do. Nearly eight months have passed since the writer returned to his native land, after a four year's pleasant stay with "our kin beyond the sea," as Gladstone calls our friends of the Great Republic. To write for the JOURNAL was a sacred promise, but until now "the stars in their courses" seemed to fight against it. But the busy life that the returner leads in this country is not, calculated to leave much time for literary labors. Hence the delay, which has not implied forgetfulness. By no means.

American papers in abundance—spiritual and secular—reach us by every mail, serving to show that the writer and his family are still kindly remembered by their hosts of friends, across the sea. The writer of things kept fairly posted as to "the how" of things pertaining to the cause in the land he lately left.

As one deeply interested in the internal development of our cause, let me say a few words concerning the plea for unity, so ably and earnestly advanced by the JOURNAL, in October last. As was then urged, we stand in "need of unity, organization, fellowship, for devoid of such a building is but a pile of loose bricks. Personal predilection would insist most on "man the universal brother," elapse, for we have wrangled over "God the universal Father" all too long. Can we comprehend the Fatherhood of God, the major, ere we have comprehended the brotherhood of man, the minor? Unity, yes, as to meaning, aims and objects, but with room for honest difference, but unity in essentials; organization, yes, and yes, again, and again. If the spirits organized their work for our benefit, we must create the spirit of their organizing and so complete their labors by intelligent organized co-operation therewith. Men, money and labor, are all wasted by being drifted here and there and every where, instead of planned, and placed, in a business-like method, economizing strength and means, alike. But most of all organization is needed so that the cause may protect itself from the harpies who have entered its ranks. If not, a "Black List" may some day be printed by our enemies! Fellowship is needful, too. Based on our common hopes and mutual benefits. Also resting upon us, as a united party, having a base and a common place. Lacking this unity we are a rope of sand. Liberal Christians and Reformers, Theosophists, et al., will absorb many of our numbers, and the rest, lacking the support of numbers, will become demoralized. These are but thoughts in brief, neither new, nor brilliant. Another time will see more, and fuller.

The masterly contribution to Theosophical criticism by Wm. E. Bennett Coleman, in his lengthy review of Blavatsky's "Secret Doctrine" was deeply interesting. We, here, in England, have been dosed ad nauseam with Blavatskyism, hot, cold, roast and boiled—in all shapes. We speakers tried to get King Olcott to debate, but "lack of time," was his reason for refusal. I am more than ever convinced that the Theosophicist is an unmitigated evil in its own device, as well as a predeceasing enemy of rational Spiritualism. I am confident that if Theosophy was not well sustained—financially—by one or two in this country, it would speedily demise, to no one's great loss intellectually. Again my deliberate conviction is: it contains nothing true that Spiritualism has not preached any time these forty years. The Mahatmas are a poor foundation for such a grandiose scheme. Curious as two of the Fox girls have acted, at least we know they exist. But of Blavatsky's Mahatmas—?

The old sickening tale of exposure still keeps to the fore. The Devil Chamber of Boston, the Bunco "boy" of Springfield, and the latest "materializer" come to grief in Chicago, for a nice dish for our friend the enemy. It is a notable sign of the effect of the JOURNAL's persistent work, that *Alcyon* of Springfield, Mass., was brave enough to let daylight into the Bunco "boy's" trick, and the JOURNAL's commendation thereof, and also of the Chicago Tribune's work, was just and well deserved. Some think mediums ought to be silent on such subjects. Why? Because they are brothers in the same work. Each! Every honest medium trying to do what is right, to live cleanly and honestly, is in duty bound to protest against the presence of the "ill birds" who foul the brotherly "nest." Mead your ways, abjure your wrong doing, honor your cause by honorable lives, then talk about the "brotherhood" of mediums. Forgiveness is noble, but it should be deserved by repentance. I cannot call a trap door "materializer" sister, or a bunco stealer brother, but if either amend, and attest the fact, I will be ever ready to help weak fellow creature up. The objects of phenomena are to convince the enquirers, primarily; to afford us educative communication with our spirit friends, secondarily, and to help us arrive at a proper knowledge of the laws governing mediumship, spirit control and communication. There is nothing inherently improper in the paying of mediums; all that is ever asked by the most exacting critic is that mediums abstain from palming off upon us their own devices as spirit phenomena. If honest mediums do not repudiate their tricky imitators, or cheating fellows, public opinion will make short work of them all indiscriminately.

As showing the interest here in things American the writer's pamphlet on, "The Status of American Spiritualism, as seen during a four year tour," has had three editions of the edition consumed, insuring four weeks, the publisher predicts it will be quite "O. P." in a week or so. Our English papers reviewed it most appreciatively. There ought to be a close bond between the Spiritualists of England and America. Why not?

Liverpool, Eng.

J. J. MORSE.

The Belledoon Mysteries.

Near the beginning of the present century, about thirty miles from the source of the river St. Clair, on waste lands through which flowed the Channel Beards, so called by the early French settlers, was built a house which was the scene of strange occurrences known as the "Belledoon Mysteries." Lord Selkirk, the philanthropist in 1804 founded a settlement at this place, and built a residence for his agent which he called Belledoon, a name by which most of the outlying settlements were soon known. The house which was the scene of the events that made it famous was built by John T. McDonald, son of a sturdy Scotch emigrant. For some years John and his family lived in this house happily, but at length they were surprised by doings that greatly annoyed and frightened them.

Leadon bullets came through the windows, making round holes in the glass, and falling on the floor; the tramp of men with measured tread was heard, followed, by silence, and then resumed again and again; a cradle with a little child in it rocked so violently that it was with difficulty two men could hold it still; dishes of water rose without visible cause, and chairs and tables fell over each other with a loud crash; the lid of the kettle on the hearth tipped over on one side, and the kettle itself, as if by unseen hands was violently dashed to the floor. A shower of lead sinkers detached—as subsequent examination showed—from a seine, without the breaking of a single thread, was thrown into the McDonald house. Guns went off with a loud explosion and then moved about in various directions, evading the grasp of the excited owners. At one time a pint cup of water rose from the table and went round the room in the air, and coming back emptied itself on the floor. Balls of fire floated in the air, bundles of flax, corncocks and other combustible articles were found burning, and the harassed family had difficulty in extinguishing the flames. For some time the family was kept in wondering excitement by fires found in closets, and other places. Cotton batting was discovered ignited beneath the clapboards, and smoke often issued from the walls; and at last when the family were worn out with constant watching, the flames burst from a dozen places in the house and the building was burned to the ground so quickly that there was not time to save the household goods. Hundreds prompted by curiosity visited Belledoon, and the strange performances became the theme of conversation in Eastern cities.

John McDonald, with his family after their own home was destroyed, found a home with his brother-in-law whose house was not far off. There the smaller annoyances began at once and were kept up until it was feared they would culminate in the same kind of disaster that had befallen John's own home; and he sought quarters elsewhere. At one of these places of refuge, as testified to by Isaiah Brown of Chatham, Ont., one of the large stones used in place of andirons, on which to build fires in the open hearth, flew from its place and dashed through the door, scattering the fire and smashing a pane of splinters. Afterwards John McDonald sought a resting place for his family with his old father, Daniel McDonald. For some weeks they were not annoyed, and there were people who were not afraid to stay with them; but, after a while, persecutions, similar to those mentioned, were repeated at the house of the old man. One day, Bennett, a British officer, visited the place with Mr. John Jones of Corunna to investigate the performances. He reported that he saw furniture move about and heard loud noises, that bullets came into the room and that he picked them up and put them into a shot-belt, tied with a string and wore it over his shoulder; nevertheless it was, in a few minutes empty and the bullets fell on the floor dripping with water, as though having just come from the river. He saw an infant in a cradle and heard it suddenly scream. Examination showed that under it was a hot stone, so hot that "when it was thrown into the river it sizzled." The stone was in a minute thrown into the room again, and this was done repeatedly.

So notorious became the mysteries that the Toronto authorities sent qualified persons to the place to take measures to allay the excitement. By request, the McDonalds with their families left the premises and went into temporary quarters on the bank of Running Creek, but the disturbances continued at the deserted homestead and broke out at the new quarters. Mr. McDonald and John McNeil of Wallaceburg who volunteered to keep watch of the McDonald residence during this time, saw smoke issue from a small closet and on examination found a fire built on the floor with corncocks and coal. They put it out but smoke began to come from the wall. They tore away the laths and plaster, and there found another fire, and so it continued for some time. The law officers went away in wonder about the mysterious doings of which they could give no explanation. The McDonalds, annoyed at Running Creek, resolved to return to Belledoon and again took up their residence on the farm, but in a tent not daring for a time to live in the house. The severe cold of a Canadian winter compelled them soon to seek shelter again indoors—the old man in the homestead and John in a small log cabin. Fires continued to break out, and the men were kept busy extinguishing them. The barn with a large amount of grain was soon in ashes. Finally the persecution ceased.

Many persons have testified in writing to the reality of the occurrences. Mrs. Ellen Brown who lived with Daniel McDonald says: "I saw the dishes move from the cupboard and other mysteries too numerous to mention. Stones came through the windows, all wet as if just out of the river." She testifies also to the fire. William S. Flourey says, "I saw stones and bricks coming in through the doors and windows, making a hole the size of whatever came in. Parties would take these same things and throw them into the river and in a few minutes they would come back again. I saw a child lying in a cradle, when the cradle began to rock fearfully, and no one was near it. They thought it would throw the child out; so two men undertook to stop it, but could not, still a third took hold, but stop it they could not. Some of the party said 'Let's test this,' so they put the Bible in the cradle, and it stopped instantly. They said that was a fair test." He also testifies as to the fires. He

says, "I saw the house take fire up-stairs in ten different places at once. There were plenty to watch the fires as people came from all parts of the United States and Canada to see for themselves. Not less than from twenty to fifty men were there all the time. I saw the pot, full of boiling water, come off the fire place and sail about the room over our heads and never spill a drop, and then return to its starting place." Thomas Burgess says, "All at once I saw two wooden andirons that were in the fire place rise up to the ceiling and one lodged on each side of the house. I saw all I wanted to see. I was much frightened, but after a while picked up courage and looking out the back door, I saw a number of people out by the wheat stacks, for they were on fire, so I called to them and told them about the fire in the house and then left."

However the foregoing statements be regarded they were in their support the written testimony of some score or more persons who declare that they witnessed the performances related, besides the verbal statements of a much larger number. Several of these witnesses to the alleged events that occurred at Belledoon from 1820 to 1833 are still alive. All who have spoken of the McDonalds, refer to them as worthy people. They were members of the Baptist church. Their belief in regard to this matter was that J. T. McDonald had purchased a piece of land which others had wished to purchase, these persons took this way to wreak their revenge upon him and his family and relatives, and that this was done by witchcraft. A full description of the troubles was published some years ago by Neil T. McDonald in a work entitled "The Belledoon Mysteries, An O'er True Story."

William Lloyd Garrison a Spiritualist.

Herman Snow writes thus to the Christian Register in regard to the great American abolitionist:

In order to give further completeness to the inquiry recently introduced into your columns in regard to Garrison's religious views, will you allow me to make the following statement from my own personal knowledge? Early in the year 1853, after having successfully gone through with my own first investigation of the then novel claims of modern Spiritualism, I published a small volume upon the subject, and also opened a public room in Boston for a further satisfaction of myself and others in regard to the truth and nature of this new claim to the public faith. Here I had a good opportunity to find out the views of several persons of note upon the subject, among whom was Garrison who in his converse in my public hall showed as deep an interest and faith in Spiritualism as the rest of us. He was evidently a sincere believer, a corroborator of which subsequently appeared in the columns of the Liberator in an editorial notice of my book, the opening and closing sentences of which were as follows—the rest of the article being a synopsis of the contents of the volume:

This is one of the most interesting of the works which have appeared in relation to spiritual manifestations, and we commend the perusal of it to all candid in mind and heart. The phenomena related as witnessed by Mr. S. are curious, surprising, and inexplicable we think on any other theory than that of independent spiritual agency.

The closing part of the sentence would seem to imply that Mr. G., was at this early stage of the movement a decided and outspoken Spiritualist. It is true that he did not give special prominence to his belief, as his energies were taxed to the uttermost in his specialty of the anti-slavery reform. But it would be easy to show from the testimony of friends—including Oliver Johnson, who was himself a believer—that to him this new faith was a choice reality, and doubtless it went with him to the end.

The bill for the admission of Wyoming as a State passed the House of Representatives March 27th by a vote of 130 to 127. An attempt was made on motion of Mr. Springer to eliminate the clause of the Wyoming Constitution providing for woman suffrage, but the attempt failed. This is the first time that provision has been made to admit into the Union a State whose Constitution gives woman the right to vote at all elections State and national. On the benches immediately next to the press gallery Susan B. Anthony and other woman suffragists watched the debate in the house with deep interest, and they were doubtless greatly gratified with the result. The Constitution of Wyoming was adopted by the people of that Territory with the aid of several thousand women. It has been questioned whether it will, on this account, stand the test of national law, yet all the Republican votes in the house, two or three only excepted, were in favor of leaving suffrage in the hands of the women of Wyoming. The Democrats voted solidly against the suffrage clause, and they are likely to hear from the women in regard to this matter.

Robert Ellis Thompson says in the Chattanooga: It is pleaded by some good people that the phenomena of Spiritualism are well timed as a corrective of the skepticism which calls in question the existence of a life after death. For us our Lord's saying is final on that point: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." With due respect for Mr. Thompson the JOURNAL must say that thousands and hundreds of thousands whom Moses and the prophets failed to convince of the immortality of the soul have been led, by the proofs afforded in the phenomena of Spiritualism, to accept this doctrine joyfully.

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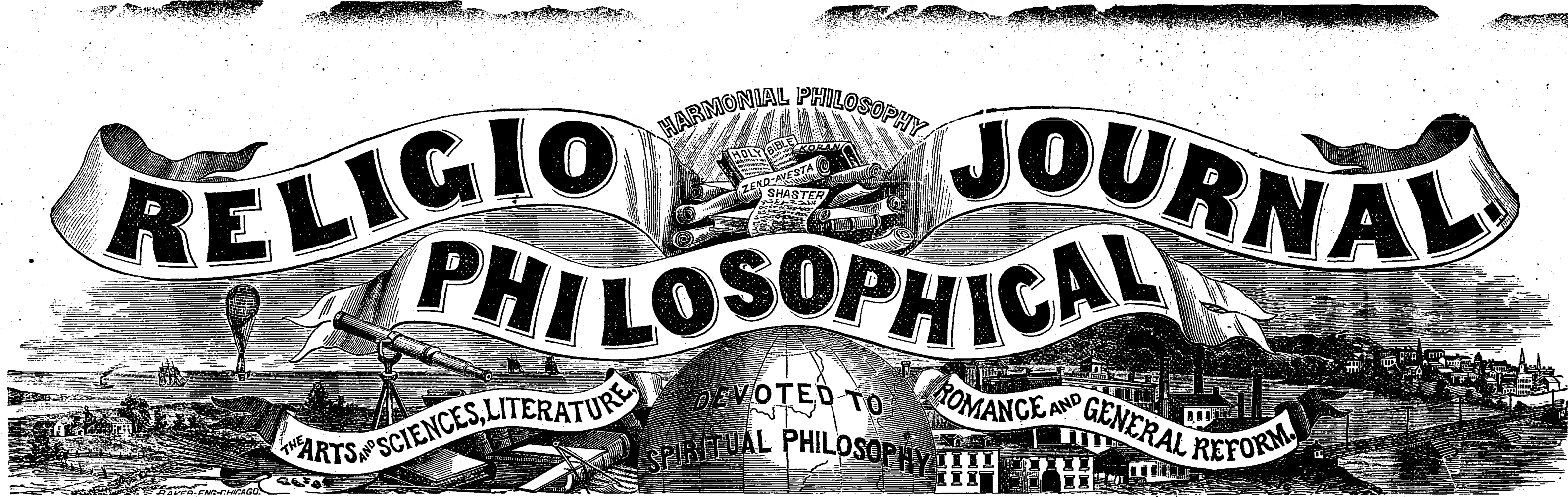
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

"A Fresh View of the Shakers."

GILES B. AVERY.

The Proverbs' writer of old said: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." And, sometimes this may appropriately apply to him who is first in the cause of others. I am serving an article in the JOURNAL of January 11, 1890, by Rev. W. I. Gill, entitled, "A Fresh View of the Shakers," which appears to have been written with much candor, and good feeling, but which, unfortunately, contained some prominent errors, the result of some misinformation, we feel it a duty to the public to make some criticisms and corrections of the article as follows:

We doubt not that Friend Gill intended to give a true and just account of the Shakers, their methods of social life and discipline, worship, etc. And, indeed, he has given them great credit. But, unfortunately, for the public, who, especially in this age, are seeking for facts, there are some important erroneous statements. The present criticisms are made by one who has spent over seventy-two years among the Shakers, and is thoroughly acquainted with the organization of the Shaker Community, its principles, by-laws, methods of the appointment of its leaders, manner of discipline, privileges of members, and in fact, all the paraphernalia of the Shaker communal and individual life, and spiritual; and, we speak with no desire for controversy, nor publicity, only with the object of correctly informing the public mind, which is now justly scanning and canvassing all systems of religion, (so-called), as well as all alleged principles of science, art, and mental and spiritual culture and development, as well as the laws of hygiene and therapeutics. Friend Gill makes many good declarations of Shaker character and habits, highly commendable and true, for which he has our thanks, for they save for candor and freedom from prejudice, valuable characteristics in a writer. He says: "The Shaker mode of life, is on the whole, of a healthy order, they indulge in no intoxicants, nor narcotics." This is true, and the writer of this article never drank a glass of any kind of distilled liquor, never used as a beverage, and only in sickness, beer, cider, wine, etc., never smoked a cigar, or pipe of tobacco, nor chewed a quid of the same in his life, and is now in his seventy-fifth year, and now uses neither tea, coffee nor chocolate. The seventeen Shaker societies all abandoned distilled liquors, as a beverage, over 60 years ago, and 40 years ago rejected the use of all fermented liquors, except in case of sickness and for medical purposes, and 40 years ago, abandoned swine's flesh. (A few families in Kentucky, where carbonaceous foods are least needed, have resumed the use of pork unadvisedly.)

Our friend Gill truly says: "The Shakers are long lived." True, the average age at demise, in a population of about four thousand, was about 62 years, while many reach to the nineties, and one to 107 years, who was a Shaker some 90 years or more.

Our friend has well spoken of the Shaker worship. But he seems to unstring his own harp; after speaking so well of those habits of life that all cater to length of years, he tells the public: "The women's faces especially, have a general expression of dullness." But, the directly opposite of this has been the frequent remark of many visitors. And, the truth is, there is not one in five hundred of the Sisters who wear that livid, cadaverous,

woe begone countenance which one sees hundreds of thousands of in the world, who are sufferers by abnormal sexual relations, and other demoralizing, exciting and passion stimulating habits of life.

Our Rev. friend sees fit to caricature with the slur epithet "ridiculous" the virgin life requisition, which is one of the primary regulations of membership; true, he couples the "ridiculous" with the "sublime." But, we opine that when sublimity gets into the company of the "ridiculous" like poor Tray, she got into bad company! Was the virginity of Jesus Christ, and of many of his apostles ridiculous? And, was Jesus' declaration, that "in the resurrection they neither marry, nor are given in marriage" a sentiment for the butt of ridicule? And is the resurrection life a subject for ridicule? But, further, we spare the pastor on this subject, save to refer to Jesus' declaration "I am the resurrection," that is, my life is in the order and spirit of the resurrection. And, "except ye abide in me, and my words abide in you, ye have no life in you." Is the gospel boon of eternal life—the resurrection virgin life, to be ridiculed? Reduct! But, enough, we do not intend this article as an argument on religion.

Friend Gill's statement about relinquishment of property, is misleading. It is true, a person coming into a full covenantal membership, of Shaker society, consecrates all property, with self and services, time and talents, to the gospel's cause, and the support of the community interests, but "novitiates, clothing" is not "appropriated to other persons," and each person's clothing is always carefully and strictly secured to the same individual, and all persons are well clothed.

Novitiates can retain their money, until they get faith and interest enough, if ever, to consecrate it, which if they ever do, must be an act of their own free will, and not of compulsion; otherwise it were not a consecration. But, as the true life-character of a veritable Shaker is an entire consecration to God's work for the salvation, redemption from evil and error of man, and the upbuilding of the kingdom of heaven order upon earth, which Jesus taught souls to pray for, it is anticipated that every honest and faithful novitiate, will eventually make a full consecration of property, real and personal. But, all the consecrated individuals have no independent money to spend in a selfish way, yet, whenever they need some little fixtures or comfortable not furnished by the general society store, they are freely supplied when called for, according to the ability of the family to furnish amounting in the aggregate, in some large families to several hundreds of dollars per annum, and sometimes when needed, individuals are furnished with funds to make long journeys, and tarry weeks among friends, in some cases of months duration.

Friend Gill says: "A third condition is entire renunciation of body and mind to the will and control of the ruling authorities—chiefly the elders and eldersesses of each family. Really, we are sorry our friend Gill was so misinformed in this respect; this writer has spent over 72 years among the Shakers, and been a leader 50 years, and never learned of this state of society. Surely every well organized institution must have a head, or leading authority and principles, and by-laws to guide souls to conformity to primary principles. And, in all the societies and families of Shakers, there are appointed leaders, a ministry for the society, and elders, trustees and deacons and deaconesses for the several families. These authorities are required to live and teach the genuine principles of the gospel of Christ's first and second appearing, as believed in by the Shakers, unto which both leaders and people are required to yield a willing obedience; but, the idea of members of the community being required to render obedience to the abstract personal will of the leaders, as man subject to fellow man, aside from obedience to principles and by-laws for protection is a great error and misrepresentation. A crying egocentric, obsequious subjugation; is not in the spirit or character of the institution, or consonant with its practice! Leaders are called to be the most obedient members of the community to its principles, as examples of godliness to other members. There is privilege of appeal on application from the family elders to the ministry of the society, in case of grievances and all persons can have a hearing. It is true there are regular hours for work, rest, recuperation and recreation, also for meetings. But, in no case, do these appointments intrude intentionally upon the health and strength of members; none are required to labor when unwell, nor confined to certain fixed hours for repose when sick or feeble, but all are free to act their individual discretion in these respects; and when sick no people are more kindly nursed and cared for; outside physicians, when doctoring members of the community, have often eulogized the Shakers in this respect.

Relative to libraries and reading matter: Although there are no families or societies that have what may be properly called large libraries, amounting to thousands of volumes, yet, members are amply furnished with all the reading matter they can consistently use, and more. In one family of forty persons, at Mt. Lebanon society, there are in the general library in the reading and sitting room, 215 books, and in the library of the medical laboratory of this family 212 volumes. And at desks of private individuals, 71 volumes, making a total of 498 volumes; besides, in the reading room, there are received for this family, three daily papers, ten

weekly papers, and nine monthly periodicals. In another family of seventy members there are in the common library 473 volumes; at personal desks, 169 volumes; at trustees' desks, 54 volumes; at infirmaries, physicians' library, 155 volumes; at minister's library (as they reside at this family), 384 volumes; making a total of 1235 volumes in reach of members. In this family there are three daily newspapers, eight weeklies and five monthly papers and magazines. In these libraries there are the best American Encyclopedias, both universal and religious, histories of America, England, France, Russia, Germany, Ireland, Spain, Rome, Greece, Ancient History, Egypt, etc., works on literature, science, art, theoretical, moral and religious works, and miscellaneous works, travels, etc.; two copies of *Scientific American*, one copy of *Popular Science News*, three copies of *World's Advance Thought*, etc., taken regularly. In fact 33 periodical papers and magazines are regularly taken by 110 persons; all the people have desire and time to peruse.

Concerning the appointment of leaders, our friend Gill says "the leaders are not elected by majority vote, and the community has no voice, whatever in their appointment." This is a very grave mistake. It is true they are not appointed by majority vote; but not true that the "Community have no voice in their appointment. The facts are, leaders are nominated by the ministry and Elders and others, prominent members, in council; then, the ministry consult with covenant members individually, and, if the person nominated meets with general approbation, thus presented, the appointment is announced in meeting assembled, but, unless there is a general approval, all circumstances considered, the appointment is not ratified, and does not go into effect.

A majority of votes, taken in the general method practiced in republican governments, gives full and free scope to wire pulling, intrigue, prejudice and caucus influences, which often bias the real and best judgment of individuals. The spiritual leadership or ministerial leadership of society is considered a theocratical appointment, an unction of the holy spirit, pointing out characteristic fitness. Experience in the history of governments reveals the fact that all merely human governments are corrupt, and republican forms where officials are elected by votes of majorities, not among the least so; millions of votes are the purchase of bribes; the issues of prejudices, often as unjust as martyrdom, or the influences of caucus bias, as untruthful as slander, and leadership thus appointed could never protectively direct a godly people. And, even a popular form of theocracy that is not sustained by a pure life of absolute virginity and devotion to godliness, is a momentous failure. The unction is manifest in the character of an unselfish godly life; and, where this is witnessed, approval is consequential.

Concerning the confessional our friend was also misled, it appears, by some erroneous informant. No adult person is required to confess on bended knees, nor ever child, unless on some special occasion of flagrant error or rebellious disobedience. True, we would have it distinctly understood, that the first act of initiation into society membership of a Shaker Community is an honest confession of all remembered sins of the past life-time, to God, in presence of an Elder or Elders, each person to an Elder of one's own sex, as a witness for the soul, a recommendation of membership, to the members of the Community, as a novitiate brother or sister. This confession on the part of the confessor, is a necessary soul cleansing process; and a voucher of fitness for membership in reference to the protection of community from the invasion of unworthy applicants for membership. It is a Christian requisition sustained by the example of Jesus, who made a confession of his life to John the Baptist, and by which he was enabled to declare, "There cometh one mightier than I, after me, whose shoe I latchet, I am not worthy to unloose." Mark 1st, 7th. Also taught by the Apostle John, who said, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Mother Ann Lee's testimony comprehended the same necessity and requisition, thus: "A soul under the condemnation of a load of sins, is likened unto a cage of unclean birds; by an honest confession of the same to God, verbally, in presence of a godly witness, the soul is cleansed, and finds a degree of freedom from the bondage of sin, and a mortification to a sinful nature that enables the honest confessor thenceforth to bear a cross against sinful temptations. The experience of over one hundred years, has taught the Shakers that persons who attempt an union and communal relation to their societies, but do not confess their sins, never enter into a soul travel out of a corrupt unrighteous nature, and into a pure, peaceful, and heavenly order of life! This is strong corroborative proof of the necessity of confession. And, because the gospel's gift of moral confession of sin to God in presence of a human witness has been corrupted by man, it is no valid reason for its abandonment by the Christian Church! All the gifts of Christian grace have been misused; the exhortation, prayer, song and dance, all have been misappropriated! But the true and honest Christian finds need of them all.

Thanks to our friend Gill for his statement that "The Shaker idea is, in one respect, a lofty one, and even sublime." Such truly is the fact. It is to introduce upon earth that Kingdom of Christ, and the heaven for which

Jesus taught his disciples to pray! It is to make religion to consist in a practical life of godly righteousness; to realize on earth an abandonment of that selfishness which is the curse of human society; also that war spirit, and its causes and curses that prompt nations to create armies and navies, with weapons of war, at an expense which, if applied to the labors and arts of peace, would make of earth a paradise and turn the whole world into joyfulness. But, when our friend Gill says that "anything more than a common, meagre culture of our higher powers, is impossible among the Shakers, and the entire spiritual life must, therefore, undergo a general and unconscious strophy," he stultifies the dignity of the "sublime idea," he has lauded and facts of societies' condition, introduce a strong demerit to his statement; for, we make bold to declare, that a higher spiritual attainment of culture, cannot be found on earth, than may be realized among true and faithful Shakers! Neither are the Shakers debarr'd from that "polishing influence" which each sex exerts upon the other, through their desire to please each other," as our friend Gill asserts. Every anthropologist knows that those polishing influences that brighten, happily, and grace human society, are the fruits of sexual and social purity! Let any honest observer of the worldly millions of men and women who live in the ordinary course of nature, in its present phases, seeking to please each other, assert if he dars in the face of human society's experience, that such life conduces to "polishing influences, which each sex exerts upon the other." As well talk of the polishing influence of a tornado!

But let our friend Gill come and live the Shaker life, and he will find "attritions of society" enough to knock off his worldly crooked angularities, and smooth him up a very gentleman, a true peaceful and pure Christian.

And while this Christian Shaker development is in process, we will warrant him plenty of "mountains to climb,"—the hills of redemption from a sinful nature, and abundant "deep dark gorges" to look into. The pit of a sensual life he is called to leave, "where the lightning (of truth) flash and he can hear the thunders (of the gospel testimony) roll" to his heart's content; and sufficient to awaken a sleeping conscience. Yes, there will be sufficient in his Shaker life's experience to afford him active "struggle and conflict" so he will not have any occasion to feel "like the Indian child, well bandaged and tied on a board to the back of its mother" even though he may "look freely upon the placid faces of some of the Sisters, who entertain us, while he listens to their strange and super-worldly talk!" Thank God, we have Sisters whose minds and spirits are so pure their talk can be, and is, "super-worldly!"

For the Religio-Philosophical Journal.

The Reason Why.

PROF. J. S. LOVELAND.

It is a matter of great surprise that among Spiritualists, there is such an apparent diversity of views, and an almost entire lack of any union or concert of action. Claiming to have positive demonstration of the fundamental postulate of their system, it would seem that they, of all others, should manifest a oneness of faith and purpose. Why do they not? This question I propose to answer.

Intelligent persons never live an aimless life. They never institute any important course of action without a purpose—an end in view. It is impossible for intelligent beings to act, for any considerable time, along any one line of effort, without an intended result. For over twenty years, a portion at least of the inhabitants of the spiritual sphere of existence have been persistently seeking to open up a mode of communication with those still in the physical form. A very great variety of methods have been resorted to, apparently to find out the best. What is the reason of this widespread effort, on the part of translated persons, to establish a ready mode of communicating with us? The fact, the possibility of such communication, is no new thing; it is as old as history. There must then be some new and important truth to make known, or some important course of action needing to be inaugurated among men, or both these objects to be secured, which have caused this new and great commotion in the psychic realm of being. So far as the mere faith in a hereafter is concerned, or, if you please to term it knowledge, there is no greater necessity existing to-day than in the years of the past. Moreover, a mere conviction of the simple fact of continued existence does not seem to have any marked effect upon the great mass of people.

To produce such conviction could not have been the great end aimed at by those who have been the principal promoters of the manifestations from the other side of life. Rather this, in the way by which it is accomplished, is only a means to a more comprehensive end. I say, the way by which it is accomplished, because the method of proof, resorted to by the spirit manifestors, is a revelation of new found forces in nature, and the enthronement of the scientific method of proof instead of the old miracle methods of all past religions. And the fact that the new found forces are the all-potent forces of universal life, of itself, a revelation of human oneness, necessities and destiny, such as could be made in no other possible manner.

When it becomes clear to the scientific investigator that the force employed in the taps, tips and other forms of the manifestations, is the very same force which carries on all the functions and processes of organic and intelligent life, he realizes that he stands face to face with the great fact of being. The same force which pulsates in every heart beat of all living things, which vibrates in every ray of light from every sun and star in the vast universe of immensity, is the one, which issuing from the blended organizations of spirit and mortal, produces the telegraphic symbols of mediumship, giving proof of immortality. But, while the shallow minded may stop, and go into hysterical ecstasies over the meeting with his dead relative or friend, the thinker sees a more profound lesson in the manifestation. He has learned that all men are his relatives, his relatives by virtue of the same unitary life; and he also sees in the mighty revelation, which every intelligently comprehended spirit manifestation gives, that oneness of life involves sameness of destiny. His life, his destiny, is bound up with that of his race. His happiness, his growth, his ascension to the lofty heights of intellectual and moral perfection, is dependent upon the progress of the whole humanity. There is no single path by which he can scale the empyrean heights and leave the grovelling masses in their sin and wretchedness. His entire theology is swept away with one ruthless stroke of truth.

Spiritualism is no mere senseless iconoclasm. The very blow which dashes an idol to pieces entrheons humanity in its place as object of worship. Why have the manifestations of Spiritualism come just at this particular era? Is it purely accident—a chance occurrence? By no manner of means. Those who engineered the movement were men and women of comprehensive intelligence, and great prophetic insight. They were moreover largely Americans, and those interested in America as the last born nation of the world, where the waves of civilization, starting in the far east were dashing against the last earthly shore, "The Star of Empire" has risen on the last land of earth and time. The forces of falsehood, despotism and wrong as combined in the theology of supernaturalism, are here making their last stand—preparing to fight their last battle. The hosts of truth and right, meet, perish or conquer. The contest is with the "scarlet woman of Babylon." Rome is massing her minions for the struggle, which she fondly expects will give her victory. In this great exigency of humanity, in this great climacteric of human history and destiny, Spiritualism comes upon the stage. The heavens are bowed and come down. But the heavens come down that the earth may go up, Spiritualism comes with its revelations, it lifts the standard of humanity, and the winds of time and eternity both catch its unrolled folds. Had Spiritualism been true to the mission devolving upon them, at the very outset, they would to-day be breathing the same grand inspiration, voicing the same revolutionizing, and yet constructive thought. Spiritualism would be in the van of human progress. It would be calling to the confused and uncertain souls, to come on. It would be standing clothed with the sun of intellectual light and moral glory. No man can be great without a great purpose; no society can be growing without a corresponding aim.

The individual only becomes great when he becomes the whole. The individual growth is measured and determined by the collective growth. Spiritualism has come when the great heart of man is panting for a deliverer. Spiritualists have only to take the position of leader, instructor, savior, to see the world rush to the unfurled banner of truth. But we have not done this. To do such a Herculean work demands organization—it requires the use of money—the processes of education, the use of the press, the employment of, all the available intellectual talent and moral force within reach of the organization. We have very largely put ignorance to the front and relegated intelligence, talent, culture to the rear. We have fallen into the same stupendous folly that we reproach others for; we have trusted to spirits to do the work belonging to ourselves. And even now one can hardly open a paper devoted to Spiritualism without finding the folly repeated that "the Spirit-world will see that the work goes on." "It will select its own instruments to carry on the work." Well, suppose it does select its instruments, and you leave them to starve, or when they deliver their inspired message you pass it by as of no earthly consequence? Will spirits furnish the funds to print books and papers? Will they establish schools, qualify the teachers, and sustain them in their vocation? Will they support the lecturers in the field, or the editor and writer in their sanctum? We know they cannot; and if they could they would not. To be carried to heaven would be to be landed in hell. All the benefit anyone can receive is through his own efforts. Others may help, but unless we help ourselves the help of others becomes a curse. Spiritualism, as embracing the two sides of life, is co-operation. It is no subjugation of one to the other, or one being carried by the other. The stalwart souls who stand on the mountain peaks of progress and great attainment in mental and moral greatness in the land of souls were never carried there but by the mighty energy developed by struggle and effort on their own part. Help we need. Help they need. Spirits need ours as much as we do theirs. That mutual helpfulness we can render through co-operation.

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or were you ever, in fellowship with a church, and if so, of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily substantiate by particulars?
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY I. N. RICHARDSON.

1. My parents were reared in the Quaker faith and beliefs. I have never allied myself with any sect or church.
2. As to how long I have been what is termed a Spiritualist, I know not. But the acceptance of Spiritualism in the sense in which it is now used, dates back some two years.
3. That which gave me the greatest volume of knowledge concerning spirit return, and life existence after death's dissolution, was a clairvoyant's description of my departed mother.
5. Regarding the religious tendencies of Spiritualism, it matters not what one's conditions are in life, or what one's tendency of moral growth, and in that light it may be a religion. But all Spiritualists are not religiously good—especially those engaged in fraudulent manifestations of spirit materialization. Spiritualism, as an aggregate whole, is, in my opinion, a religion, combining science, advancement and moral culture, all stimulating life's functions.
6. Now comes the solution of the most important of all questions, "What are the greatest needs of Spiritualism?" Out of the chaotic conditions of the race gushes a well-spring of love in its subtle force permeating all living creatures, whether high or low in the scale of being. The greater infusion of this element into human practice the further are we advanced on life's journey. To illustrate, we say, use our own influence to elevate self above a condition which we regard obnoxiously opposed to development of the highest functions of life; we can thereby find out the efficacy of its work by putting into practice that which we regard as good, and perceive its effects whether they be of an upward tendency or downward; good comes from evil just in proportion as there is a attractive ability awaiting its rectification. Therefore, love is an actuating power which propels greater forces than all other counter forces, such as hate, revenge and destructiveness. Combined with love are home, heaven, purity, life, happiness, and all which build. Outside are the negative poles, all which yields to destructive influences. Love is the motor power which causes a positive force as to uphold and enlighten all who may come in under its balm of rest. Spiritualists need it to elevate them, to enlarge their mental action, to expand their knowledge of the physical laws, to follow out their highest conception of good (God).

Delphos, Kansas.

RESPONSE BY MRS. A. M. M.

1. My father united with the Baptist church while a young man; became skeptical soon after and remained so all his life. He was called an infidel. This in my childhood was considered a disgrace to my mother, who was a severe affliction. She had united with the same denomination when a child of thirteen and remained firm in her belief until her death. Through my mother's influence I was early brought into the same church, being a member for many years and a consistent Christian with the exception of seasons of doubt which I was not able to shake off; these doubts being caused probably by prenatal influence or heredity. Often while still a child I found myself pondering over my father's words. His comments upon Bible passages were anything but a help in reconciling one to a belief in its literal translation. I formed rather an unfavorable opinion of the orthodox heaven, dreading the monotony of playing on a harp before the throne for all eternity. I received my idea of heaven from sermons and prayers and from many songs that were sung in church and Sunday-school. For instance:

"Around the throne of God in Heaven,
Ten thousand children stand,
Children whose sins are all forgiven.
A holy, happy band,
Singing glory to the Lamb," etc.

I was taught to fear death, it being a terror sent by an avenging God; or our dear ones were taken in God's providence from a wicked world. God's providence was a sort of theological enigma to me then as it is to-day. But as I said before, aside from these seasons of doubt I was a consistent Christian living up to all requirements of the church until I united my lot in life with an unbeliever. What could I expect but that I should fall from grace. My husband and his people were Spiritualists. The environments which now surrounded my life, utterly spoiled my faith in my mother's religion. She knew was sincere and earnest in her belief, and although I grew indifferent toward the cause, I never while she lived wounded her trusting heart by a word of my unbelief. In fact, I felt more angry with the cause that broke down my faith than with the superstition and error so plainly seen, now that I thought my eyes were opened to the fallacy of the Christian religion. In other words, I was stubbornly blind, and truly none are so blind as those who will not see. For many years I lived this life wherein I was not true to my convictions; these convictions, however, were far from being a belief in Spiritualism. When my faith in the Bible was shaken I lost all hope in the after life, falling into my father's infidelity. I had drifted unconsciously into materialism, and knowing how it would grieve my mother if she knew the true state of my mind, kept it from her while she lived. My life took the form of indifference rather than hypocrisy, for I made no pretension of a religious life. We had gone to the boundless West and I had never called for a church letter, feeling that this would be all a sham. Thus I lived a double life, mentally believing my father was right while allowing the loved mother to think that I still believed in the life eternal.

No one who reads these words need envy me those years of unrest. In looking over my whole life now I can say, better the superstition of the church with the beautiful faith of the honest earnest Christian than the unhappiness and dissatisfaction that came to me with the conviction that it was all a delusion and that death ends all. I did not fully realize the horror of this conviction un-

til my darling mother was laid in the cold, dark tomb, beyond which I could not see. The death of two children following, within a short time, brought me to the verge of despair. I went back into the church in desperation. I must know that the loved ones were not lost to me or life was not worth the living. I enjoyed the society of these friends, believing them to be sincere. I loved and honored them, knowing their lives were pure and upright, but to me the perfect faith did not come. In my prayers I ever asked for the sign that should make me know without one doubt that heaven was a reality. Seemingly my prayers were answered. The sign came. My dead came back to me. A message was given from the confines of the tomb. Their spirits were seen, their voices heard. I believed and was happy. If sometime this is all proved false, to me, then, it was a truth and made me a Spiritualist. If materialization be a truth, my own came back to me, appeared in their natural form and gave us convincing proof of their identity. My mother, true to her earth life, gave us at her first appearance the Lord's prayer, closing by asking the Father to bless her children. When these things are proved away I am no longer a Spiritualist; for through no other channel have we had such convincing proof, or received phenomena that could not be explained by mind reading, or our fraud.

Up to date we can find no explanation except the one that our so called dead came back and proved that there is no death.

5. This brings me to question five, "Do you regard Spiritualism as a religion?" I made it one of the brightest and purest religions the world ever knew. I went out and mingled with its followers. Then I read, and I became convinced. This religion was pure and beautiful in theory, but in practice much evil was done in its name. I practiced to the fullest extent, that one could be cultured and pure although still in the bonds of superstition, and that one could be gross and immoral while reveling in the truths of science.

6. The greatest need of Spiritualism today in my mind is just what our brother is doing through the channel of the RELIGIO-PHILOSOPHICAL JOURNAL. We are being educated in spiritual wisdom and culture, in unity and brotherly love and are being lifted out of a too credulous condition in order that we may discern the true and ignore the false. We should be banded together in this work, for the sake of the world, and I have watched with much interest from the start; and if I were inside the circle and had the right of suffrage, most assuredly I should cast my vote for it. It is the only thing Spiritualists can do, as it seems to me, in order to conserve and hold the ground already conquered, and at the same time retain the respect of the outside world. All this may be impertinence on my part as I make no claim to being one of your number in good and regular standing. I have never witnessed a fact or phenomenon which could safely or justly enable me to say an exorcism or spirit was behind it. But the evidence in favor of Spiritualism as based on testimony, making all reasonable allowance for fraud and self-deception, is to my mind simply overwhelming. As an unprejudiced yet interested looker-on, I can not resist this conviction without at the same time surrendering all faith in human testimony.

The question as to whether Spiritualism is or is not, strictly speaking, a religion, is unimportant. Spiritualism does not posit a God in the same sense or as resting on the same or similar proof, as it does the most modern existence of the soul or mind of man. No exorcism spirit, so far as I can learn, has ever claimed to have seen God, or to having acquaintance with any spirit that has seen God. Hence I say, the reality of such a being is not a revelation in the same sense that the future or continued existence of the soul is. However, considering the diversity of opinion here as to the being of God, the unanimity of belief in Deity, as expressed whenever spirits are interrogated on this point, is certainly remarkable. But, notwithstanding this latter fact, for reason assigned, Spiritualism is not a religion, unless we are prepared to foist into the meaning of the term a sense not authorized by standard lexicographers such as Webster. A goodly number of your correspondents who have expressed themselves on this topic, have overlooked this contingency. Nevertheless, assuming the above to be incontestable, one thing is certain,—we are surrounded and overshadowed by a power, wisdom and intelligence in nature above what is human. No man in his senses will deny this. Whether personality attaches to this phenomena of nature only can be proved, by a process of metaphysical reasoning to be coincident and co-extensive with such, is another thing. For myself I am free to admit I have not been able to substantiate any such coincidence in a way satisfactory to my better judgment. Neither can I admit that we can apprehend God, that is, if we predicate infinity of such a being. To apprehend God in this sense, implies the possession in man of an infinite faculty of apprehension, which knowledge does not possess. A blind man may apprehend the form, hardness or softness and inequality of surface of an apple and various other properties, but not the color. We apprehend to the extent of our faculties, but no further. Nevertheless, I hold it to be indubitably true that nature presents an assemblage of attributes transcending anything inherent in man and I have no objection to calling this God. In fact, considering the impenetrable and overwhelming mystery involved, I am rather in favor of this designation. It is a very foolish thing, as I view it, for Spiritualists to boggle over this part of their creed in opposition to a wise conservatism, or refuse to organize because of a difference of opinion concerning it. The interest at stake is too vital, the outside opposition too active and unrelenting, to make it advisable or safe even, for those having the custody of a great cause in their keeping to pother over a metaphysical conundrum. For one, if I were permitted to have a voice in the matter, should it appear that the majority of intelligent,

earnest well-meaning Spiritualists were in favor of incorporating God in their constitution, I would say amen to it, and that too without compromising my sincerity or consistency.

Greenwood, Ill.

Nationalism.

To the Editor of the Religio-Philosophical Journal.

With characteristic generosity and courtesy the JOURNAL has offered its columns for the occasional expression of nationalistic views. I humbly step forward as one of the many cranks that, by co-operative, complex gearing, turn the wheels of progress while the fabric of Unity is being woven of the variously colored fibers of humanity's diversity; which fabric shall form the united, seamless garment destined to adorn the coming Christ-man.

Seekers after truth must place their groping hand within the guiding grasp of this spirit, alias evolution, progression, signs of the times and spirit of the age, if they would read aright the record of history. Without this guidance anthropological research, as centered upon fossils and its knowledge couched in language dead to us; with this spirit of Unity, it becomes a storehouse yielding from its treasures "things new and old," which, arranged within the microcosm of man present the mosaic of God's "creative thought; and since one "thinketh so he is," it pictures God, himself. Nationalism, the state or science of being "born unto one government," is as old as the primal germ cast from the ocean of spirit, and new as the last repeat of food digesting within the organism of the one to whom this article is addressed; for cell forces unite at the center though diversifying in total, and our various foods unite into the harmony of man as a unit. As are the parts so must be the whole. Man's experiences deftly weave within his being the unit of his thought, so must the experiences of the many men form the unified thought of God—man's will, lovingly voicing the will of the Father, whose fiat shall become the one to which nations, peoples and tongues must bow allegiance, the one government unto which all were born.

When Swedenborg, disclosed to man the science of correspondences and revealed the countless individualities of the universe as co-operating within the being of the grand celestial man, he drew a beautiful picture of the "Nationalism." The angels of the head were wise because they of the stomach did their work well; they of the heart were loving because they of the feet walked not in forbidden paths. If it be true that man is a microcosm then God is the real ruler in the life of man represented within his own being. Through the gamut of the races and the costs of societies from the cultured scholar to the unlettered peasant, from the millionaire to the penniless tramp, the difference is one of degree and not of kind. As many faculties nestle beneath the dome of the brain's skull as operate within the brain of the aesthetic moralist, or cool business man; the difference is one of activity.

Co-operative muscle has won many a victory on savage battlefields; shall not co-operative mentality win treasures in the strife of mind? Each mental faculty always rolls forth the same visions and resting spots along the path pursued by its devotees. Intelligence arrives at the same conclusions in the nineteen centuries, even as the rolling of the recurring wave of social reform, and many are the faiths prepared to bathe in its waters for healing. Since that which is made possesses the material from which it is formed, our mentality must find a fountain head for its development in the creative principles; all humanity is held in leash by the philosophy of God, and must rhythm its energies to the brotherhood of man. It has been often said that if you take away the principle of competition you destroy the incentive to action. Is it love of competition or love of family that takes men to their work, day after day, through the monotony of years? Is it love of competition or love of country that moves the human platoon against the enemies of God? Is it love of competition or love of God's works that makes the student of a special science blind and deaf to all but his beloved unfolding thought? Was it competition that led Dr. Schliemann to unearth the buried treasures of antiquity; that carried the early explorers to foreign soil; that chained Kepler's mind to the stars or Newton's to the intangible forces of the earth? Did competition stretch forth Franklin's hand and lead him to the lightning? Did competition develop the telegraph, telephone or phonograph? Does it keep Edison a willing prisoner in his beloved laboratory? Is competition the incentive moving chemists to the study of food properties that they may unfold to our knowledge the most economical combinations? Does competition paint our rare pictures and pen our choicest literature? Does it make and maintain loving family relations? Does it sanctify our great spiritual leaders? Since we are thoroughly unorthodox, anyway, we will take the liberty of setting aside the Devil and asking, was it competition that led Jesus the Christ to forsake all for his allegiance to the Father God? Do I hear some one ask, "Was it co-operation that unfolded these blessings to man?" I answer, yes; co-operation with the science of things. To us—the nationalistic cranks—all that our most extravagant ideal anticipates and the world will still have the almost unfathomable depths of the soul of things to stir the being of man to its center and absorb his energies. If there do not exist to-day the men capable of leading the Nationalist movement, the times will solve them when humanity is prepared to keep step to the harmonious march of law and order,—that uninvited law abiding in the heart of the individual. If we seem utopian, we have cause to be, for the clouds of the present have rifted an instant and we have glimpsed the fairer day.

Nationalism casts no slur upon the personality of business men. We are all business men after a manner, for the difference is very slight between him who originates and him who supports a faulty system. Everything is right in its time and place. Competition has done its work and taught its lesson for a large number of intelligent thinkers, and they feel the call to a higher duty. No one thinks of censuring the savage for mutilating his body in religious devotion, nor the lion for toying with his prey; the act suits the development. We must burn our fingers before we know the full action of fire. It has been aptly said that in morals as in physics, "reaction is equal to action and opposite in direction." Let the forces clash until the acute minds shall cry, "Enough!"

Let business men project starvation prices, freezing out schemes, and competitive falsifying, against the sensitive soul of the masses until the return shall cease to be desirable. It is not true brain and business acumen that are thus acting, but a kind of selfish headlessness. The real brainy business men will soon pause and better calculate their interests. They will never forget to balance supply and demand. When the demand becomes urgent for nationalistic principles they will promptly furnish the supply. We can afford to calmly wait, and in the language of the wise man of "Ben Hur," say, "They will come. He that led me is leading them. I will make ready."

Meanwhile another law of physics manifests in the psychic world. A strong positive action in any line of thought immediately starts many "induction currents" in media more or less removed from the center of that special evolving energy. Such recipients of the central force are only negatively attracted and unless they overcome the interposing obstacle and place their individualities confluent to the mass in which is springing the moving power, (thus becoming themselves centers of action,) they will drift away and lose the little attraction obtained; until, in God's providence they may again be thrown into the same environment. Would it not become Spiritualists to adorn themselves with that thoughtfulness that will perceive, incorporated in this "Nationalism," their own grand, co-operative, spiritual principle, applied to the physical body politic? If it may be thus called? Should they not naturally "warm up" toward any movement that seeks to imbue the daily life of a nation with redeeming, spirit-given, principles? When ever we fear the strain of an induction current, responsive to anything that appeals to our thoughtful ideals, let us leap the chasm and unfold our being under its direct influence, lest when we retrospect the earth-life, we shall be made to mourn what might have been. Deeply imbedded in the spiritual nature of man lies the gravitating rock of co-operative unity; and amid the gears, ear-pieces and questionable wisdom of the many, Nationalists feel as did Scott's Fitz-James,

"Come one, come all! This rock shall fly from its firm base as soon as I."

D. M.

The Voyage of the World.

R. M.

A German boy, some ten years of age, once stood at the door of the barn, on his father's farm, and, looking abroad, he saw the green hills, the sky, the trees, the cows, the wood pile, and all the surroundings of farm life. He saw that all these things were real or beautiful; were living, or grand, or useful, but he felt that within himself was a something, a something, which was unlike unto all these things. Into a metaphysical kind of that German boy there, came a feeling of uniqueness; and he woke to the fact that he was different from his surroundings; that he was, in fact, a living soul, a some one, a sentient being, and he said, slowly and deliberately, "I am I." He awoke to self-consciousness, as it were, and became for all time a living being—a factor in the world's progress. His life was a poem. He lived a hard life; he died without having seen the ocean. But his name will live for ever, and in a century from now men will know his name everywhere. Some men wake to self-consciousness never; they live like the beasts; they eat, drink, work, sleep, grow rich, or grovel in poverty, but they dream not of a life which is not bounded by sleep, nor food, nor drink, nor work. There is no royal road to that life, that knowledge, but the way to it is through patient study. When a young man feels the dawning of a love for knowledge and says "What shall I study?" the answers are various. A good start to make is through geology, because geology is not a science; it is only the vestibule of all the sciences. His life was a poem. He lived a hard life; he died without having seen the ocean. But his name will live for ever, and in a century from now men will know his name everywhere. Some men wake to self-consciousness never; they live like the beasts; they eat, drink, work, sleep, grow rich, or grovel in poverty, but they dream not of a life which is not bounded by sleep, nor food, nor drink, nor work. There is no royal road to that life, that knowledge, but the way to it is through patient study. When a young man feels the dawning of a love for knowledge and says "What shall I study?" the answers are various. A good start to make is through geology, because geology is not a science; it is only the vestibule of all the sciences. His life was a poem. He lived a hard life; he died without having seen the ocean. But his name will live for ever, and in a century from now men will know his name everywhere. Some men wake to self-consciousness never; they live like the beasts; they eat, drink, work, sleep, grow rich, or grovel in poverty, but they dream not of a life which is not bounded by sleep, nor food, nor drink, nor work. There is no royal road to that life, that knowledge, but the way to it is through patient study. When a young man feels the dawning of a love for knowledge and says "What shall I study?" the answers are various. A good start to make is through geology, because geology is not a science; it is only the vestibule of all the sciences.

Eager we cleave to shadows, doté on dreams:
A false set in the sunset planet, and make
A world around which seems.

Rich men can indulge in aquaria, and build glass houses in which to keep their treasures, but we poor men, who live in small houses in large cities, can but do as we must, into our aquarium the sun only comes during certain days in the summer, and all the rest of the dreary year we must keep our plants and animals alive without the aid of the blessed sunlight. As the years go by, and we learn to use our eyes and our nose-books, we find that the sun comes at different times every year, and that while the first gleam of sunshine touched the tank on the 16th of March this year, it came at a different hour last year, and as our experience widens we see that the time of its arrival is changed every year. Such knowledge comes only to those who live in the same house for many years at a time, and such knowledge is only likely to come to those who keep pets to whom sunshine is essential. Fish and snails do not need sunshine, but only light; yet many of the plants most essential to their existence do need sunshine; so that all our efforts to keep a healthy aquarium turn upon the amount of sunshine our aquarium will receive during the summer. This attracts our attention to the sunshine, and some of the results of this attention are perfectly astounding. Most of us are under the impression that the sun rises in the same place and sets in the same place every year; yet if we keep an aquarium (and a note-book) we will soon find that it is not so. Astronomical observations are supposed to be made by

scientific people in costly observatories, but as a matter of fact anybody with eyes can make observations. The back of our house is towards the east, and a row of houses shuts out the rising sun from our kitchen. During the winter the sun never gets in to us, because, by the time it is high enough to peep over the housetops, it is too far round to the south. In the spring time, when the sun rises higher and earlier, it manages to give us a ray of promise from between the chimneys before it gets round to the end of the street, and the first gleam of sunshine that falls on our chimney piece in the spring time is marked in red pencil, and the date and hour attached. This simple act gives one an interest in solar affairs, and leads to the question as to why the sun alters its position every year. A philosopher named Hipparchus, born in Asia Minor nearly 2000 years ago, was the first to make a really scientific use of this fact, for he reckoned what the yearly difference amounted to, and what it meant. It is starting to find the observations made in our kitchen, and the observations made at Rhodes by Hipparchus, running in the same line, but such is the influence of "seeing an aquarium, and any one with an "opening mind is bound to be driven to deeper studies by the love of the little things which live in the crystal prison house in a poor man's house.

The facts about the sun are few and simple. The early races of man who first studied the stars were doubtless shepherds and farmers, whose business was connected with the movements of the heavenly bodies. Living in cloudless lands, where there were neither clocks nor almanacs, they took the stars and sun as time measures. Seed time and harvest, lambing time and shearing time, were marked by the sun and the stars; so astronomy was quite as important to them as to us, though for different reasons. If a shepherd noticed that the shadow of a mountain touched a certain spot on a certain feast day he would naturally expect it to touch the same spot on the same day the following year; but observations showed that it did not do so, and a few years made a vast difference, for 50 seconds every year make a wonderful change even in a human lifetime. The great scholar Hipparchus measured this difference, and we have learned what it means. This world of ours is circling round the sun at the rate of 88,000 miles an hour, taking a little over 365 days to make one revolution. The axis of the globe points to what we call the Pole Star, which we say is "fixed," but nothing is fixed in the universe except change! Our ancestors, some few thousands of years ago, had a different Pole Star from what we have now, and our descendants, some 12,000 years hence, will have still another one, for our poor little world is circling round like a spinning top, not quite upright, and so the direction of its polar axis is always changing. A complete journey of our polar axis occupies 25,867 years, and the gradual change in the direction of the axis is marked by the different times at which the sun reaches our little aquarium every year. So will our pets teach us concerning the wondrous mysteries of time and space, and of the vast universe in which our little world circles so noiselessly; and in caring for them we can learn something of the soundless depths of the shoreless sea in which our world is ever sailing.

A Wonderful Electrical Plant.

India, the land of poisonous serpents, immense jungles, fabulous wealth, fevers, cholera and mysticism, has again come to the front through the recent discovery of a strange plant with magnetic powers equal to a Brush dynamo. To attempt to pull a leaf from this marvelous plant is to invite an electric shock equal to that produced by an induction coil. If a compass be held within six meters of this lightning charged vegetable the needle acts as strangely as if it were being held above the true magnetic pole. Its electrical qualities, however, do not cause more amazement than the wonderful variation of its magnetic powers, which are most manifest at 2 o'clock in the afternoon, gradually diminishing until at midnight or between midnight and 2 a. m., when it can hardly be noticed.

Day after day these wonderful changes take place, the plant gradually losing its magnetism as the darkness becomes more intense only to have the current renewed with seeming increased vigor as the sun mounts the tropical skies. A thunder storm adds to its peculiar qualities a dozen fold and, even though sheltered, it drops its leaves and branches as if in the last convulsions of death. Birds and insects shun the plant as do the natives of Java the deadly papaya tree. One would naturally suppose that the plant would be found growing in a region abounding in magnetic metals; the contrary is the case. There is neither iron, cobalt nor nickel found in the home of the wonderful plant. —St. Louis Republic.

Electrical Eels.

These creatures are well known as among the curiosities of the streams of tropical South America. A more particular account of them, by an English naturalist who had much experience of their nature and habits, will be of interest.

They are of all sizes, from a foot to six feet long, and are frequently caught on lines which are set for other fishes. They are sometimes eaten, but not often, though their flesh is said to be good.

Horses as well as men, on coming in contact with them in the water, are not unfrequently thrown down by the shock. They are called by the inhabitants "treme-treme." In rainy weather those who fish in these rivers often receive a shock which is communicated along the moisture upon the rod and line, when one of them happens to seize the hook.

I saw one in a state of captivity. It was about six feet long, and was so tame that it would allow any one to put his hand upon it, and would even slide for its whole length through the fingers. If it was irritated in the slightest degree, however, by no matter how slight a pinch, it instantly communicated a smart shock. —Youth's Companion.

The papers have published statements in regard to an illiterate negro, Major Perry by name, of Edgfield, S. C., who in what appears to be a trance sleep, preaches learned and eloquent sermons, is still attracting a great deal of attention, and several enterprising citizens of Edgfield county now have the human phenomenon in charge and are exhibiting him to large audiences. The modus operandi is as follows:

Perry goes to bed and lies outstretched in full view of the audience, and by the time the spectators have assembled is fast asleep. After a few moments of apparently sound slumber his muscles begin to twitch, his limbs to contract, and his body becomes contorted in unseemly shape. This spasm soon passes off

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Prof. Thompson's "Study of Spiritualism."

The Rev. Robert Ellis Thompson, of the Seybert Commission and of the University of Pennsylvania, has furnished "A Study of Spiritualism," for the readers of *The Chautauquan*, for April. His account is not less noteworthy for what it admits than for what it denies; and the influence of his theological beliefs in biasing his conclusions, is very obvious. Prof. Thompson apparently accepts the Bible "as an expression of divine wisdom for our guidance," and thinks it is not necessary to be skeptical as to certain occurrences of the spirits of the dead returning to this world, "either in Scripture times or our own," as they prove nothing for Spiritualism. We think that they prove a great deal, as they are an important part of the evidence of the Spiritualistic belief, which is that the dead live, and do, under special conditions, hold communication with the living. It is, "machinery by which we can hold communication" with the so-called dead to which Prof. Thompson specially objects, and the machinery that he means is manifestly "mediumship." It is hardly necessary to remind the JOURNAL's readers of the extent to which "mediumship" is simulated, by gross and vulgar tricksters, any more than it is to remind them that there are, and have been, throughout history, genuine mediums, through whose peculiar faculties one may communicate with one's departed friends. Prof. Thompson is plainly much influenced by the Scripture prohibitions of resorting to mediums, but these prohibitions will hardly serve him as an argument to show that mediumship does not exist. He would surely find it hard to explain the prohibitions without admitting that the writers of them believed in the existence of genuine mediumship. However, we do not know of any prohibition in the Christian dispensation, and passages might be quoted from the New Testament which indicate that pure mediumship, of one kind or another, was a thing desired by the disciples of Christ. Indeed, were Christ living to-day, he would doubtless himself be regarded as a unique medium. William H. Wirt well writes in his "History of the Supernatural":

"... Christ broke the law of Moses regarding seeking to spirits of the dead; so far as good spirits are concerned. This He did in a most emphatic manner. Let the reader especially note this; for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate, that express abrogation of the Mosaic law regarding the spirits of the dead: Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. Christ conducted His disciples, Peter, James and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead; but Moses, we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ went to seek this Spirit, as if the case was studied literally. He might have commanded Moses to appear before Him in His own room; but no, as the law against seeking to the dead was to be abolished, He went to the Spirit of the great dead—to Moses, the very man who prohibited such an act by the law in question, and there, on the mount, broke the law before his face; and by His ex-

ample taught His disciples, the future proclaimers of His new law to the world, to do the same."

So much for the theological aspect of Prof. Thompson's article.

In the next place, Prof. Thompson's examination of the phenomena of Spiritualism has led him to certain conclusions which suggest that were it not for his theological bias, he would soon be driven to accept the fundamental fact of spiritualistic belief. He admits that "it answers to some want in human nature, and has on its side some genuine facts of experience," but he thinks that the phenomena can all be accounted for without assuming the agency of those who have passed from mortal to spirit life. He accepts the evidence which proves the direct contact of mind with mind, (i. e., independently of the recognized channels of sense), and he tells the following marvellous story in illustration of the view that will-power extends far beyond the limits commonly supposed:

A former member of the Irish police, a man of marked sobriety and trustworthiness and of little imagination, told me a story that may illustrate this. He and two others were directed to proceed to a village near Dublin, to take possession of the gatehouse on the residence of a gentleman named Wilson, and to stay there all night. They did so, and as they sat around the turf fire, with the light of a candle, telling stories and comparing notes, they were put out of the house by a force which they could neither see or feel except in the common sense of a deep horror, and a common impulse to get up and go. They found themselves standing in the middle of the road, "starting in each other's faces like so many fools," he said. Up to that moment they had had no communication by word or sign on the subject, and then not one of them suggested that they should go back. They afterward found exactly the same thing had occurred a night or two before this to the former tenant of the gatehouse, with whom Mr. Wilson had quarrelled, but which he could not object until the latter had retired. And they were told he bore the nickname "Wizard Wilson" in the neighborhood, and that no servant would stay with him an hour longer than he must. But they were so ridiculed by the other police that my friend gave up his place on "the force" and came to America.

Prof. Thompson also seems inclined to admit that the will of a living human person may act upon matter not in contact with the body; and he would seemingly explain "the famous experiment of the London Dialectical Society," on this hypothesis. We venture to predict that Prof. Thompson, if he pursues his investigations further, may one day discover that if the spirit of a living person may act upon the spirit of other living persons, independently of the recognized sensory channels, the spirit of a "dead" person may act in the same way upon the living; and the same power that in exceptional cases enables the spirit of a living person to move matter not in contact with his ordinary material body, may enable the spirit of a "dead" person to do the same. Some of the leaders of the Society for Psychical Research, appear to be well on the way to this conclusion. Thus Mr. Myers writes, in the last published number of the English Proceedings S. P. R.: "I believe that telepathy—the transference of thoughts through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought-transference experiments and hypnotism at a distance, proceeding through experimental apparitions, and apparitions coincident with crisis or death, and ending with apparitions after death; the result, in my view, of the continued exercise of the same energy by the spirits of the departed." We cannot take our leave of Prof. Thompson without referring to his closing paragraph, where he states that: "To a genuine Christian, Spiritualism is unimportant, even if true." If this statement is correct, there are few genuine Christians in the world. There are millions living to-day who would surrender every earthly possession for the absolute assurance that their dear "dead" are living, and waiting to welcome them on the other shore. This is an age of evidence, as Prof. Thompson's article itself is enough to show, and if the phenomena of Spiritualism do not contain a residuum adequate to establish the continued existence of the departed, the analogous phenomena of Scripture history may be relegated without more ado to the limbo of childish myths and superstitions. Those who reject the evidence for Spiritualism, and at the same time accept the marvels of the Bible, are straining at a gnat and swallowing a camel.

Colby's Hysteria.

We clip with some amusement, which we are sure our readers will share, the following serio-comic editorial from last week's issue of the *Banner of Light*:

A STRANGE JOURNALISTIC FEAT.—We have seen many strange journalistic ventures in our time, but it has been reserved for the *B. of L. Journal*, of Chicago, Ill., to out-herod them all by securing the editorial services of a pronounced Materialist—Mr. B. F. Underwood—who now, it is said, drives the pen of assistant editor of that sheet. He is a fearless, outspoken Materialistic writer and lecturer. What business he has on the editorial staff of a professedly Spiritual paper is a conundrum of the first water!

Yes, indeed! the editor of the *B. of L.* Boston, Mass., U. S. A., has seen "many strange journalistic ventures" in his seventy odd years of life. His idea of a Spiritualist paper is no doubt colored by his early editorial work on a low-class sporting paper. He appears to think a Spiritualist paper should have but one object, to wit; the indiscriminate laudation and endorsement of alleged spirit phenomena and the blind but robust support and defense of vendors of commercial Spiritualism. In the identical *B. of L.* in which the editor pulls his hair and utters hysterical screams over Mr. Underwood's supposed relations with the JOURNAL, there appear the advertisements of such notorious characters as Dr. Stansbury, Mrs. Bliss, Mrs. Stoddard-Gray, Geo. T. Albro and others. Such a paper has of course no use for an editorial page and does not require high-class editorial tal-

ent. Anybody who can do the hack-work of epitomizing a sermon, whipping it into the semblance of editorial matter, and can also write puffs and defenses of inconsequential or dissolute people, as the case may be, or who can weep over poor Lo, any such person—if only he profess Spiritualism—is qualified for a place on the staff of the *B. of L.* of Boston Mass. That Spiritualism means much more than phenomena, that in its broad and all-embracing scope it is the philosophy of life has never yet dawned upon the editor of the *B. of L.* of Boston, Mass. That a psychical science is being slowly and surely evolved is a fact almost beyond the apprehension and wholly past the comprehension of the editor of that paper. That the spirit of Spiritualism is in close touch with all the great reforms—religious, sociologic, economic and political—seems unknown to the fossil of Bosworth street, Boston, Mass.

The RELIGIO-PHILOSOPHICAL JOURNAL is devoted not only to technical Spiritualism, but also to "the Arts and Sciences, Literature, Romance and General Reform." It is wide in its scope, and aims to keep abreast of the best and most advanced thought of the day, on all subjects of current interest and of public importance. To do this work the JOURNAL has to bring to its aid the best talent that it can secure. There are numerous subjects discussed in the editorial columns of the JOURNAL, with which Mr. B. F. Underwood is familiar, and on which he is, in thought, in full accord with the editor, and with the ablest representative Spiritualists. His talent is not more conspicuous than his candor and fairness, as thousands of Spiritualists, who have heard him, can testify. The JOURNAL, therefore, has been glad to avail itself of his ability and willingness to contribute to its editorial department on social, economic and other current themes and to render such literary aid as his other duties have permitted. The JOURNAL has but one editor, and he holds himself personally, professionally and legally responsible for all editorial matter. Mr. Underwood has, during the past three years, written for the editorial columns of several papers, which have valued his work, although they are no more in sympathy with his views of some subjects than he is with theirs.

The *B. of L.* speaks of Mr. U. as a "materialist." This is a mistake. To our knowledge, Mr. U. regards materialism as a philosophically untenable system. Instead of believing that matter is the only existence and the cause of mental phenomena, he holds that matter is but phenomenal of a deeper reality underlying it. In short, his position is much like that of Spencer, which ignorance only confounds with materialism. When in 1881, the *Index* announced that Mr. Underwood was to be one of its editors, Mr. W. J. Potter, who was then in charge of the paper, said:

"He [B. F. Underwood] has been in the lecture field so long, and has won such favorable regard therein, that his name has become a household word in liberal circles in a majority of the States of the Union. As a liberal lecturer, there is none in the country who has a better reputation for fairness, candor, and logical strength in argument. He is one, too, who keeps up with the times in his reading, and well knows that the problems pertaining to religion which confront the human mind to-day are not the same that they were a hundred years ago. He is a thorough student and admirer of Herbert Spencer, and may be considered as the popular interpreter of the Spencerian philosophy in this country."

For several years Mr. Underwood was the managing editor of the *Index* and many of our readers know the high character and tone of the paper during that time. With emphasis we will further say that Mr. Underwood's attitude toward Spiritualism is extremely hospitable rather than antagonistic; and there is as little reason for the objection of the *Banner of Light* to his writing for the JOURNAL as there was for that paper's unfriendly remarks when Mr. U. assumed charge of the *Index*. The JOURNAL's subscribers will, we are sure, appreciate our enterprise in securing the services of one of whom the *Salt Lake Tribune* says, "More than any man in America, this gentleman fills the role of a teacher of scientific free-thought," and whom the eminently respectable and conservative Boston *Daily Advertiser* classes as "one of the ablest of the radical leaders both with his pen and on the platform." Had our arrangement with Mr. Underwood been of a permanent nature we should have been only too glad to herald it to the JOURNAL's readers. Our hope is that we may be able to retain so competent and judiciously fair a writer. The demand of the hour is: Not to sing so much of the "sweet by and by," but to grapple with the perplexing problems which beset this world and hinder the diffusion of comfort and happiness. In this work, than Mr. Underwood we know of no one better qualified. His heart beats in full sympathy with the pulse of humanity and his work in the complete development of psychical science, religious and social reform, is as important and effective as that of any writer in America. The JOURNAL will continue to "out-herod"—if the *B. of L.* likes the word—all its contemporaries in its efforts to promote the uplift of the world; and this even though it makes the Boston sheet blubber.

A Severe Lesson.

Last Saturday's press despatches from Grand Rapids, Mich., contain the following: Dr. Walter E. Reid, President of the Michigan Spiritualists' Association, was convicted of using the mails for fraudulent purposes in the United States Court here. This was his second trial, the first having resulted in a disagreement. Reid published a Spiritualist paper, in which he inserted an advertisement to answer letters addressed to persons who have "passed to spirit life," without breaking the seals. His fee for answering questions in a letter sealed in the ordinary manner was \$1. It sealed with wax or sewed with thread, \$5. He did an extensive business and reaped rich profits until his methods were brought to the attention of Postmaster-General Wamsutter. About a year ago an investigation resulted in his indictment by the grand

jury. Sentence was deferred to give counsel time to prepare a motion for a new trial, the respondent being required to give bail for \$1,500.

Spiritualists of Michigan how do you like the attitude in which this places you before the public? The President of what claims to be your State Association convicted by a jury of your fellow citizens! You have only yourselves to blame. You allowed a little coterie to pose before the public as the Michigan State Association, and to elect as President a vendor of commercial Spiritualism who was at the time of his election under indictment. It is your duty individually and collectively to show to the world that you are capable of better things! Your numbers are large, your intelligence unquestioned; but you lack interest in the public work of your cause, you lack proper local and State organization, you suffer for want of healthy organic life. You sit supinely and let rattle-headed politicians and vendors of spurious and adulterated Spiritualism run affairs to suit their purposes. Rise up now before it is too late and do your duty to the cause for which you profess loyalty!

The Clap-Trap of Charlatanism.

The JOURNAL's readers will remember we published several weeks ago a copy of a bill calculated to suppress fraud in materializations, prepared by Hon. A. H. Dailey of Brooklyn and by him presented to the N. Y. legislature. We again reproduce the text of the proposed law:

Every person who, for profit or gain, or in anticipation thereof, for the purpose of representing what are commonly known as spirit materializations, shall personate the spirit of a deceased person, or shall by means of any device, trick or contrivance, present anything to represent the spirit of the deceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be subject to a fine of not less than \$100 nor exceeding \$500, or imprisonment for not exceeding ninety days or both, in the discretion of the court.

Very naturally all the pseudo-mediums, dishonest mediums, and the dupes of both classes were deeply perturbed immediately after learning that such a bill was before the legislature. The frauds and tricksters saw at once if a statute specifically named certain acts as misdemeanors and fixed a penalty, that magistrates and juries could no longer be relied upon unwittingly to assist them, as in the past. These vendors of bogus spirit wares have heretofore relied largely for their safety in case of trouble upon the ignorance of, or prejudice against, Spiritualism on the part of police magistrates and grand juries where the culprits were arraigned under existing statutes. "The alleged phenomena of Spiritualism are fraudulent and everybody knows or should know it; hence those who attended the seance of the accused did so knowing it was trickery, therefore there was no criminal deception." This reasoning, substantially, has been used by magistrates and grand juries. Another dodge that has been successfully worked is for the defendant to plead that his, or her, seance was a religious exercise, a part of their religion etc. Time and again have these materialization tricksters escaped punishment under existing statutes, where had there been a law specifically naming the offense and fixing a penalty, they would have been convicted and punished. Whenever a "materializer" is exposed, the first step on the part of the culprit is to declare that the torgery was surreptitiously brought in by the exposers, or the "poor meedy" was controlled by Jesuit spirits, or the wicked and malicious opposition and skepticism of sitters attracted spirit tricksters, or the paraphernalia was introduced by mischievous spirits; these and similar excuses are offered and usually accepted by some of the patrons of the show. The second step is quietly to pass the word among the "faithful" that a "test seance" will be given them—and then only—in order to disprove the exposure by showing still greater wonders under "crucial conditions"—conditions artfully suggested by the "medium," in such a way as to make the sitters think they dictated them. Of course the "test seance" is a grand success and the sitters vie with one another in drawing up vindictory resolutions or in supplying the Spiritualist press with glowing accounts of the affair. The third step is a "reception" to the "grand instrument of the spirit world" at which gathers a motley group of devotees, and where all the talk is in the superlative. Presents to to "the grand instrument" are expected; a watch with the names of the favorite disciples engraved on the case is offered at the shrine, or it may be a diamond, or a ring; for these "grand instruments" are very fond of material embellishments, notwithstanding their calling. Many of the dupes of these tricksters are honest people, fully up to the average in ability, and in rare cases superior. But it is easier for them to accept the sophistry and casuistry of these tricksters, than to exercise the prudence and common sense characteristic of their acts and opinions in other matters. These dupes may always be relied upon to antagonize any law which increases the hazard of fraudulent practices—not because they desire to promote fraud, but their minds have been subjugated and dimmed by an environment of deception and sophistry until they are unbalanced in this particular direction; there is a clog in their mental machinery; their cerebration grows defective in proportion to the time they spend with these sharks and tricksters. They imagine they know a vast deal more than others about psychical affairs and dogmatically expound laws which have no existence except in their diseased imaginations or in the fertile brain of some pet purveyor of spurious phenomena and pseudo-spirit messages; or if there is a genuine basis for their reasoning they so warp and distort it as to

render their arguments more specious and dangerous than if they were without a modicum of truth.

Now that a prominent lawyer who is an experienced Spiritualist, and whose loyalty to Spiritualism cannot be questioned, has, after mature deliberation and consultation with other representative Spiritualists, presented a bill to the legislature of his State calculated "to suppress fraud and deceit in alleged spirit materializations," it ought to be enacted and placed in the statute book without a protest from a single self-respecting Spiritualist. But in this crisis the exhibitors of false faces and cheap muslin, the prostitutes and pimps who cloak their nefarious practices with the mantle of Spiritualism, sound the alarm; and forthwith people who when clothed in their right mind would sooner have died than champion the cause of such creatures, spring to the defense and exert every energy to defeat the passage of a law which every sensible Spiritualist and every honest medium should rejoice to see enacted, and fairly and rigidly enforced. In New York City is a skeleton concern called "The American Spiritualist Alliance." It has never had any strength in its own city and is useful mainly in manufacturing sentiment for provincial and foreign consumption. At one of its late meetings in which certain disreputable women who pose as mediums took part, Judge Dailey's bill was denounced "as being liable, in its execution, to lead to very great injustice, misconception and wrong." Among the resolutions adopted was the following:

Resolved, That the Spiritualists of this, as well as of every other State, should most emphatically protest against the adoption of this most unwise measure as looking directly toward and affording the means of a persecution of public mediums, by the exercise of whose gifts the truth of spirit manifestation can alone be demonstrated, and the free and safe exercise of the religion based upon spirit communication can be carried on as guaranteed by the provisions of constitutional law.

There are very few readers of the JOURNAL who will see anything dangerous or inimical in Judge Dailey's proposed law, or who will endorse the Alliance resolutions. The framers of the bill very truly says in reply to criticisms by a member of the Alliance in the *Banner of Light*:

Honest mediums have nothing to fear from such a law, but everything to gain. As a class, they suffer in every way from these materializing frauds, and to them it would be a shield and protection. Finish those who are detected in this most detestable of crimes, and they will cease to ply their vocations, and Spiritualists will command a respect they have long since lost through the vile creatures who are filling their pockets by a species of inexhaustible larceny. * * * When confederates, who have been "materializing" since they were born into this world, pose as evanescent forms from the ether spheres; when surpluses, wigs, whiskers and rubber bairies are seized as part of the paraphernalia of spirit materializations, there is nothing required but the exercise of common sense to determine the question of guilt or innocence. The placing of the responsibility for these confederates, tricks and devices upon conditions brought by the sitters, is a plea so often made, so devoid of reason, so libelous and untrue, that it becomes astonishing that persons otherwise sensible will tolerate or listen to it.

The danger now is that Spiritualists and mediums in the State of New York who favor the bill will remain passive and inactive in the face of the zealous efforts of the opposition to defeat it. Every Spiritualist in that State who desires to see fraud and deception suppressed and honest mediums given a fair show before the world, should immediately bestir himself and send to his member of the legislature an urgent demand for the passage of the bill; and he should not rest content with this alone, but exert himself to secure like action on the part of all who have the well-being of society and the good of the public at heart. Unless this is done the tricksters may continue to fatten upon their spoils and to debauch the minds of their dupes.

The Stock Company.

Some progress is making in the stock subscriptions, but it takes a good many single-share subscriptions to make \$1000. It is hoped that those who are contemplating subscription will come to a decision soon and forward their orders. There are to our knowledge many on the JOURNAL list who could readily take from \$1000 to \$5000 in stock without inconvenience. As we have often said before, we have unusual opportunities for carrying forward a work such as will delight the heart of every well-wisher of psychical science, liberal religion, sociologic and economic reform—in a word, everything covered by Spiritualism in its expanded definition. But we cannot do this profitably without larger capital. Every year marks an advance of the JOURNAL's work, and a broadening of its field, and consequently, an increase in expense. There is already an accumulation of business which needs attention and fostering.

The office force needs increasing and improving in order to relieve the editor and publisher of desk-work and give him time to attend to matters which only he can handle, and which properly nursed will greatly augment the revenue and influence of the concern. Friends of the JOURNAL should not forget that it has to contend against bitter opposition, and all the machinations of charlatans, whose trade it has largely suppressed, as well as against the unreasoning prejudice of the weak and uninformed who do not appreciate or comprehend scientific methods, and who look with suspicion and dislike upon fearless and independent journalism. With a capital stock of \$50,000, all paid up, we can promise the public a paper as much superior to the JOURNAL as the JOURNAL now is superior to any of its American contemporaries—and this is saying a great deal. We can also promise fresh stimulus to rational Spiritualism in all sections of the country, more orderly development of mediumship, and great improvements in the

work of propaganda. Friends of Spiritualism as represented by the JOURNAL, friends of free-thought, lovers of humanity, now is your chance to promote the good work by joining with us in making the Religio-Philosophical Publishing House strong enough to meet the demands of the age, and to overcome all obstacles which beset reform work. Read the prospectus of the stock company on the fifth page and then subscribe for as many shares as you can. Do it right away!

George Bancroft, the historian, who will round out his 90th year if he lives till October next, said in answer to a question a few days ago: "Will I write my own life? No, not that I know of at present. All the letters I wrote to my family during my foreign mission were destroyed. It's a pity too, for I would like to have them now." To another inquiry he replied: "When will I finish my history? That I cannot tell, but I do a little at it all the time. Just now I am studying Polk, for sometime I want to write a history of that President. There are all his diaries," pointing to a row of large red-bound books. "In those books are all the personal writings of his daily life, which I was privileged to have copied from the original drafts preserved by his family. Yes there is a mass of it but it is all valuable material. I hope to make his life an interesting one for there is much to be told."

Hon. Milton L. Rice, passed to spirit life from Spokane Falls, Washington, on March 10th. Judge Rice was for many years a prominent figure at the bar and in politics. Born in New York, he removed to Kentucky where he lived at the outbreak of the rebellion. He was a strong Union man and did much to prevent his adopted State from seceding, raising several companies for the union army. After the war he was a circuit judge in Arkansas. He resided for some years at Leadville, Colorado, and the *Herald-Democrat* of that city speaks of him as "a kindly, courteous gentleman and one of the most powerful orators in the country. Judge Rice was for many years a firm believer in and a fearless and able advocate of Spiritualism."

Mr. Richard Hodgson is kept very busy during his western trip. Last week he examined a number of witnesses, secured much corroborative testimony as to cases already reported to him, and gave a public exposition of the aims and progress of the S. P. R. to a large audience at the Sherman House. On Thursday, April 3rd, Mr. and Mrs. Bundy gave a reception in honor of Mr. Hodgson, to enable him to meet many of the leading people who are interested in psychics. His presence in the city has given fresh impetus to scientific investigation. This week will be spent by Mr. H. in visits to Sturgis, Muskogee, Watseka, St. Louis and other provincial towns where he is invited or goes to confirm cases now under investigation.

The Chicago Institute for Instruction in Letters, Morals and Religion, announces a course of Home Lectures to be given at the Chicago Architectural Sketch Club Room, (Art Institute, entrance Van Buren Street), as follows: April 9, Mrs. Ella B. Bastin, subject: "The Dispersion of Plants;" April 23, Mrs. Celia P. Woolley, subject: "Voltaire;" April 30, Mr. Henry O. Badger, subject: "Henrik Ibsen;" May 7, Mr. A. O. Butler, subject: "The Myth of Prometheus." All these lectures are given Wednesdays, at 4:15 P. M. They offer cultivated minds a rare intellectual feast.

In a lecture given in this city recently on the "Testimony of the Sciences to Evolution; Its Scope and Influence," Prof. John Fiske said that great as Herbert Spencer is elsewhere, he is greatest as a psychologist, in spite of the erroneous conceptions in many minds in regard to this part of his work. Prof. Fiske took this occasion to correct the popular mistake which was pointed out in these columns recently, that Spencer is a materialist. The absurd theory that mind was evolved out of matter is a theory never taught by Spencer.

We invite serious attention to the candid and forcible words of Mr. Loveland on organization, published on another page under the pertinent heading "The Reason Why." No one can impeach Mr. Loveland's loyalty to Spiritualism or deny his ability and great services to the cause. He cuts severely, but tells only the truth. Nothing is so brutal as the truth to those who don't want to hear it. But we trust the large majority of intelligent Spiritualists are awakening to a realization of the situation and of their duty.

The notorious Bangs Sisters of this city have been on a visit to Cleveland where they were advertised in connection with Eliza Ann Wells to help out the celebration. The Bangs women conducted themselves so disgracefully at the Hollenden, so the Cleveland *Leader* says, that they were ordered to leave. After the record made by Wells and the Bangs pair, it is inconceivable to a well ordered mind how people claiming to be reputable and sensible can tolerate their presence.

Subscribers in arrears are once more kindly but very emphatically asked to do the publisher justice by squaring their indebtedness and renewing for a year in advance. They will greatly please the publisher also by sending in a new yearly subscriber. Nearly every day come letters saying "carelessness" is the cause of delinquency and hoping it will not happen again. We agree to forgive this "carelessness" in all cases where a new subscriber is secured.

Hon. James Johnson passed to the higher life from his home, near Sturgis, Michigan, on Saturday, March 29. Mr. Johnson was respected for his ability and integrity. He was a member of the Michigan legislature in 1883 and 1885. It was a favorite saying with him that a public office is a public trust, and in his official life he lived up to this motto. Mr. Johnson was a Spiritualist, and a long-time subscriber to the JOURNAL.

Mr. Edwin B. Haskell, editor of the Boston *Herald*, recently described the difference between Universalists and Unitarians. "One," he said, "thinks God is too good to damn him, the other thinks he is too good to be damned." Thad Stevens called Unitarianism "the varietaloid of religion." Mr. Haskell said that he was willing to accept the phrase. These facts are gleaned from our excellent contemporary, the *Christian Register*.

Garrison a Spiritualist.

To the Editor of the Religio-Philosophical Journal.

I see in the RELIGIO-PHILOSOPHICAL JOURNAL a word from Herman Snow in the *Christian Register* as to the spiritualistic belief of Wm. Lloyd Garrison. The testimony of so true a man as Mr. Snow has great weight, yet I would add to it. I knew Mr. Garrison well for twenty-five years, once visited a medium with him, when he expressed entire satisfaction in what we saw and heard, and had talks with him on the subject a score of times.

A year or more before his departure we sat in his parlor together for two hours, he leading the conversation to the subject, and our time was almost wholly spent in conversing on Spiritualism. He told me of his valuable experiences, declared his full belief and the great enjoyment and help it had given him. From this, and other interviews, I should say that he had been a firm Spiritualist for nearly twenty years, using care and judgment; yet clear and settled in his belief in spirit-presence. One of his sons once said to me: "Father's belief in Spiritualism is unshakable."

Detroit, Mich.

G. B. STEBBINS.

Telepathy.

The following is from a report of an address by Mr. F. W. H. Myers, at a meeting of the Society for Psychical Research, London, published in the *Journal of that Society*.

To the speaker it appeared that telepathy should be regarded, not as a law standing alone and self-sufficient, but as a first hint of discoveries which could not be circumscribed, a casually reached indication of some unknown scheme of things of which thought-transference, clairvoyance, apparitions at death, might be but incidental examples. It seemed to him that the simplest case of true thought-transference, if one admitted, and a purely physiological synthesis of man at least highly improbable, and opened a doorway out of materialism which was not likely ever again to be shut. We had, therefore, empirical grounds for regarding it as a not improbable assumption that the individualized energy which generated veridical phantasms was not coeval with the body, but might have pre-existed, and might survive. He held, indeed, that even the evidence in "Phantasms of the Living" showed good ground for holding that the energy in question was not bound up, in the same way as our conscious mental energies are bound up, with the physiological activity of the brain. It would seem nearer the truth to say that telegraphic action varies inversely, than that it varies directly with the activity of the nervous system or of the conscious mind. In considering the question of the survival of this energy, therefore, we had not to deal with a large known improbability, but with a problem whose conditions were such that we, in our ignorance, were bound to account the one solution as no less admissible than the other.

Mrs. Mary Parkhurst, Rochester N. Y., has kindly remembered us by forwarding her photograph.

The first of a series of articles on the Bible from the pen of Mr. Gladstone is printed in *Sunday School Times* of March 29th.

General John Edwards of Washington has our thanks for a fine cabinet photo of himself, which has been placed with our large office collection.

We are in receipt of a draft drawn by the People's Savings & Loan Association, Cleveland, Ohio, on a New York bank, but without advice as to the sender. It will be credited when the information is received.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL will be shocked to learn that Mrs. Lounsbury, the person referred to as Mrs. L. by Mr. Thomas Harding, a few months since, as having cured him of vertigo and rheumatism, was cruelly murdered in her own house on the afternoon of March 8th.

"It was," says *Light*, "the special dignity of John Stuart Mill's character that he lived above the petty prejudices of man's lower life, in a purer and serener air than most of us reach. 'The saint of the liberal party,' Mr. Gladstone called him. He was much more deserving of the appellation than many who have been canonized in due form and order."

According to Geo. P. Rowell & Co's American Newspaper Directory for 1890, Illinois is now the second State in the Union in the number of newspapers printed, having 1309 while Pennsylvania has but 1281. New York has 1778.

Homeseekers' and Harvest Excursions West, at One-Half Rates, via Illinois Central R. R.

On April 22, May 20, September 9 and 23, and October 14, 1890, the Illinois Central Railroad will sell excursion tickets at one fare for the round trip to all stations west of, and including Iowa Falls, Ia., which embraces the following prominent points: Webster City, Ia. Fort Dodge, Ia. Storm Lake, Ia. Le Mars, Ia. Sioux City, Ia. Cherokee, Ia. Onawa, Ia. Sheldon, Ia.

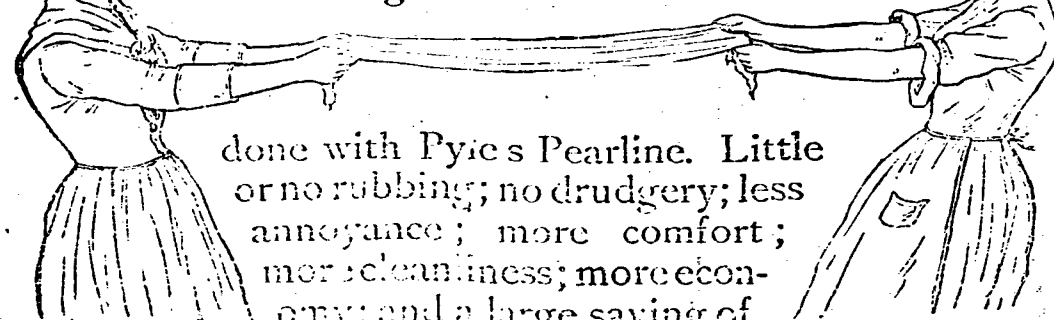
Tickets are limited to return within thirty days and are good for stop-over privileges west of Iowa Falls, both going and returning. Solid trains, consisting of elegant first reclining chair cars, and Pullman palace sleepers, leave Chicago at 1 p. m. and 11:35 p. m., and run through to Sioux City without change.

For through tickets, rates, etc., apply to nearest Ticket Agent; and for copy of pamphlet descriptive of towns in Northwestern Iowa, entitled "Homes for Everybody," apply to

F. B. BOWES,
General Northern Pass. Agent,
194 Clark Street, CHICAGO.

Healthy Exercise

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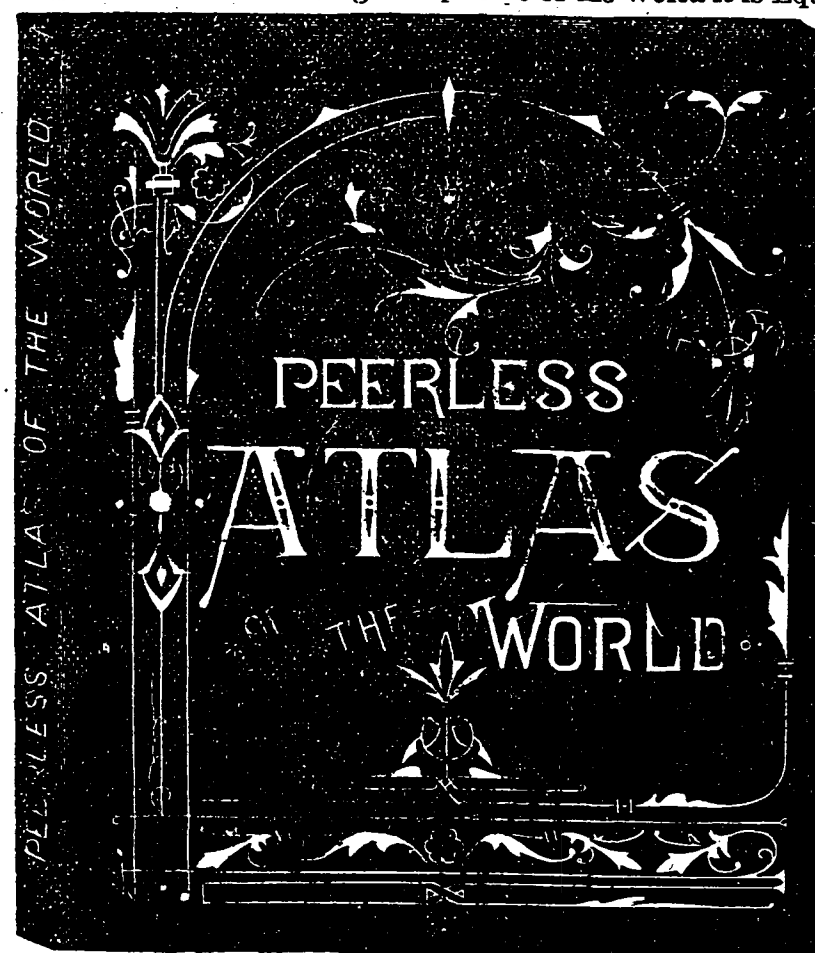
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AND
INFORMATION ON VARIOUS SUBJECTS:

MARY RILEY SMITH

But not to-day. Then be content poor heart!
 God's plans, like lilies, pure and white unfold.
 We must not tear the close-shut leaves apart;
 Time will reveal the hidden cups of gold.
 And if through patient toil we reach the land,
 Then many feet, with sandals loose, may rest,
 Then shall we know and clearly understand—
 I think that we shall say, "God knows the best."

To the Editor of the *Religio Philosophical Journal*

His son, W. Taylor did the last honors in his intimate home, and the funeral was held at Mr. Burch's place. He was in many respects a remarkable man. He was a shipwrecked truth, and abhorred sham. He repudiated orthodoxy in early life, because he found it inconsistent with itself and reason and supported by hypocrisy and an unfeeling and unloving selfishness. He had no hope. He read the JOURNAL admiringly for many years. He was tender and charitable; but his love of truth and contempt for hypocrisy made him stern and unbending. He was a man of great discipline. He was a profound thinker and well disciplined in argument. Unknown to fame, the Burch family have in view a record in the history of modern Spiritism, that will remain in local prominence. The family were the first to give a course of experience, touch the social margin of this morass island in the psychic river of years. A niece of Mr. Burch—Mrs. Anna Torrey of Detroit has attained a high position in the psychic world.

One brother retreats in the lonely valley, waiting the call to "go up higher." With all the brightness before us, there is a solemn sublimity in the deepening shadows that follow the spirit's journey into the world of light. The man must have the inner translation of life. While the change is natural and beautiful, it concentrates the experiences of a lifetime into one spiritual recoil, where all the virtues and vices of the past are concentrated. It is to interpret the character and define its position in the world and wonderful awakening. Every view of death opens to inspire us with new incentive to make the most of life. Spiritism is not a religion, but a way of death should not diminish our reverence for the lessons; or relax our vigilance in guarding its gates against the corroding touch of an ill-spent or evil life. The purity and integrity of the Burch family is a noble example and pleasure to all friends.

LYMAN C. HOWE.

To the Editor of the *Bellvue Philosophical Journal*

"I know nothing about that" he answered rather warmly there stands an Indian, he repeats

the foreign spirit who use your voice, the magnanimism belonging to this continent, that they may express themselves through you more easily and

[illegible]

To the Editor of the Religio-Philosophical Journal

"I wish we had more Methodist Churches, and more Baptist Churches, and more Presbyterian Churches, and more Episcopal Churches and more Catholic Churches, until every man was brought under the benign influence of these churches; but I'd like to see no want any Adventist Churches or Mormon Churches. Mr. Guileau, when he had a revelation from God (and I expect he had a Seventh-Day Adventist lawyer to defend him) took a pistol and shot down the ruler of this nation and they hung him, and that is what they ought to do with all these fellows."

The jury brought in a verdict of guilty and a

To the Editor of the *Bellvue Philosophical Journal*

"I know nothing about that" he answered rather warmly there stands an Indian, he repeats

the foreign spirit who use your voice, the magnanimism belonging to this continent, that they may express themselves through you more easily and

In regard to the prophets of old, and to the bookish writers which have come to us under their names, we must keep in mind that they were men who lived and under whom their works were written in the following way: These men would go about the people, address them where they had a chance of meeting a concourse of people, they would even appear in the market place, and they would speak as much as they represented in most cases the party of the people and rose in opposition to the priesthood and the aristocracy, they would have the approval of the two former classes, and they would elicit the applause of their rustic hearers. Their discourses, and their forms of oratory as were customary at that time and of the manner of their delivery, and the figures and fables and parables within the circle of knowledge of their hearers would suggest themselves to their minds, and they would deliver them in the language of their hearers, to the measure and the work of their hearers.

child now, when he was a boy he had listened to

ces, dark sayings, predictions which could be interpreted so as to strengthen their theories. They were, therefore, more than ready to concede to these books divine inspiration, and thus it has come to pass that even to-day the prophetic writings are held out as a proof for the truth of Christianity, and that in every debate that is started between Jews and Christians the latter will refer to the prophetic writings, falsely attributing to the prophets the power of foretelling the future. Of course, without reference to passages contained in the prophets and even twisting these Christianity loses its basis and

literary productions of a high poetical nature, describing the hopes and wishes of a time long passed.

statements are held to be true, because these men have studied the subject; they evidently know a great deal about it; so most people believe in the man and in what they say about the facts and the

law. Spiritualists are often confronted with an argument like this, relative to the theology of the day. Counting up the years since the Bible began to be

rightful authority. D. M. C.

In Defence of Dr. Reid.

J. N. Parks, Rochester, N. Y., writes to the JOURNAL in defence of Dr. Reid of Grand Rapids, and in vindication of the defence committee. Room is made for the following statements by Mr. Parks of what has occurred under his own observation:

I will give you an account of tests which attracted the oldest and best known hostile and misrepresenters; Reid included. Before an audience of two hundred and fifty people, in full gaslight, Dr. Reid answered orally about twenty letters which were in the hands or pockets of those in the audience—not including, if they were, the misrepresenters.

the slates not going out of our sight, held by Dr.

As there is a new orthodoxy, so there is a New Universalism. The *Universalist Record*, published at Newark, N.Y., says: New Universalism taught men to believe in the great optimistic outcome of things because the Bible says so. New Universalism teaches the final good outcome, because it sees the upward trend of nature and humanity, because it believes in the Divine power of evolution which works everywhere from eternity to eternity. Universalism found a conclusion. New Universalism

is the creed of universals, rather than Universalism."

spiritual things will soon find other and more fitting
expressing than through the use of the term "super-
natural." The world moves sure. F. B.

Ex-Queen Isabella of Spain is said to be one of the cleverest poker players in Europe. Her natural stolidity of countenance helps her very much.

To the Editor of the Religio-Philosophical Journal.

There are two birds at the London Zoo that have a great reputation as ventriloquists. One is a crane-like bird called the trumpeter and the other is the emu.

Next six weeks.

The Nonotuck Silk Company generates power from a water-wheel at its lowest mill in Leeds, Mass., then turns it into electricity; conveys it to the new mill thirty rods above, where it is converted into motion by means of a dynamo, and thus does the work of a sixty-five horse-power engine.

every day. Prize, \$10 for the best girl. Chu Fong."

The physicians of Birmingham, Ala., are much interested in a child born there a few days ago. The child is only two inches long and weighed exactly two ounces. It died three hours after birth. It has been preserved in alcohol. It is the first instance known to medical science, where a child of that size

is said that the chief justice of the Supreme Court

marriage between some wealthy American heiress and a scion of the imperial family of Austria. An Astor was preferred, if one existed still unmarried, but was not necessary, the conditions being youth, wealth and beauty. Large money was promised the

lawyer in the event of a successful match, and an intimation that a number of officers in high position were ready to secure similar services.

(Continued from First Page.)
tion. But co-operation means plan, purpose, system; in a word, organization. At the outset of Spiritualism it was announced again and again that the end sought in the new departure was the reversion of the society to the old religious system was not only a failure but a positive force for evil, and that at this particular period in history those evils were becoming more and more potent developed. That the inherent immorality of the Christian system was working out, through governmental and social form of life, the ruin of the people; and the new idea was to antagonize and overthrow this towering system of lies and wrong.

This was given at almost every circle and proclaimed from every rostrum. But Spiritualists didn't heed it. Some tried but were overborne by the tidal waves of fanaticism in various forms. Self-seeking, false philosophy, commercial mediumship, etc., all came in as distracting factors to prevent the true work from progressing. The old notion of miracle was rampant and prophecies were abundant that in ten years the churches would be converted into schoolhouses or halls for spiritual and scientific lectures. The spirits were going to do the work. Crankism, another term for individualism, ran wild and wisdom mourned in silence. These, and other things distracted and divided the Spiritualists so that they have failed to become a power among the working bodies of the people. The principles of Spiritualism have, more or less, permeated the world's thought, but we can't claim even that, for there is no recognized body to put forth and establish the claim. Destitute of any organic unity no one is authorized to speak to the world for Spiritualism. The most he can do is to express his own personal opinion, and the very next person may give an entirely different one. The world has no means of knowing the principles of Spiritualism. And as to our purposes and aims, we have none. Can such a movement live and flourish? Is it any wonder the thinking world looks on us with indifference and contempt? We are nothing but a mob, and are destitute of what most mobs possess—a leader. The world asks, What do you want? What have you? We can't tell what we want for we have not formulated our wants; and if we answer Spiritualism to the second question, we are at once asked, What is Spiritualism? Has it any principles, aims, purposes? There is no answer to be made; there is no one with authority to answer. Who are Spiritualists? How many are there in number? No one can tell. There is no definition, except individualism, which constitutes one a Spiritualist. Some cry one thing and some another. We are a set of stragglers—a band of bushwhackers fighting each on his own hook, without discipline or concert. It is a convenient arrangement for cranks and the dishonest and vicious to find shelter in; and they have improved it in a wonderful manner. It is very much as the Irishman wrote to his friend to come to "Ameriky," because "there was goodas another, and a d—sight better." There are no principles of truth and right to accept, and no consensus of thought and feeling to enforce them! And this latitudinarian individualism is the result of lack of unitary aim and purpose. Neglect at the start of Spiritualism has brought us to the deplorable condition of to-day; and to continue, will leave the world without the semblance of a spiritual movement within the next twenty-five years. The principles will be taken up by somebody and applied, in part at least, to the world's progress. We have one more opportunity to organize our strength, and take our proper place in the army of progress.

As our misfortune has been the lack of an understood and formulated purpose and end of action, as the reason of our comparative failure is self-evidently the aforesaid lack, our only resource is to supply this lack by at once formulating our principles, and organizing for action upon that basis. If Spiritualism has no distinctive principles of its own—if it is only a "hash" of old notions, then it has no distinctive work to do, and the sooner we know it the better. But if we have not been in a dream for forty years, it has principles, aims and methods of its own, and it is neglect and inattention to these principles and aims, which have placed us in the confused and demoralized condition of the present.

Scientific Theism.

M. C. SEECY.

The writer has recently read with profound pleasure a work by Francis E. Abbot, bearing the above title. It is small—the forerunner of a larger work on the same subject. It is a summing up of the latest thought and conclusions of science on theism. Dr. Abbot's evidence is that he has made an important contribution to the literature in this direction. He confronts Kant's doctrine of the noumena with force and with logic. The only difficulty is that he entirely mistakes Kant's position as to its correlative phenomena. He is to be pardoned, for it is the common mistake of all who have never studied Kant and who, like Sir Wm. Hamilton, reviewed him at second hand—without even reading the "Critique of Pure Reason." Kant, says Prof. Abbot, is no exception, suppose that Kant had no objective world distinct from the knowing ego; that the whole phenomenal universe existed in the mind of the thinker and no where else. This was Berkeley's view but not Kant's. Kant, it is true, made the origin of the world of phenomena to exist in conceptions of the ego; but when thought, it also existed in the world of objectivity apart from the knowing subject. A phenomenal material object—decreed in the scientific sense from the thought originator. In a word, that the collective thought and affection of the entire race of man in the unseen and seen worlds have taken objective form in what the senses call nature. This view is in accord with the traditions of the race, with the theosophy of Jacob Boehme and with the teachings of Swedenborg who probably was the greatest thinker and scientist of his day. In Swedenborg's early studies he exhausted all that modern science claims and pronounced it unsatisfactory and misleading so far as finding God is involved, and that noumena could not be found as a demonstrable fact in the domain of nature. He fell back upon revelation as the only solution of the theistic problem and abandoned both his inductive and deductive methods for ascertaining the origin of the soul or spirit. In this new departure he started the race with what he calls the Adamic church—the Golden Age—the purest and highest of all the thought and affection of man. This church declined and was succeeded by the Silver, Brazen, and Iron churches or ages, all fading out into that "vestige of all churches, the Jewish or Israelitic church; the last rung in the ladder of

descent of the race—the consummation of its "fall" or lapse from its original integrity. During the long ages of this decline nature, which was the objectification of man's thought and affection, successively passed from a stage of almost fluidity to its present normal condition of hardness and materiality, with all the concretions and accretions which science now surveys with so much certainty, when it sticks to facts and coordinates the phenomena to the ascertainment of knowledge in its legitimate field of investigation. Kant was right. We know nothing of the "Thing-in-itself" in the natural consciousness; or in nature. If we do we must like John Stuart Mill, find two gods instead of one; one good, the other evil; for both principles are at work in all the processes of Nature's field of operations. Evil at present seems to hold a firm grip upon her unsubdued territory.

True Christianity is the only solution of the problem. The God of Jesus was the Father of the race—birthing it into his own likeness and giving to the human soul itself, by His indwelling, the evidence of His existence and the nearness of His personality to every regenerating heart. "You must be born again," is as true to-day as when Jesus uttered these remarkable words. Born out of Darkness into the Light; born out of Time into Eternity; born out of the finite self into the infinite Self. This birth gives the knowledge of God; for it is a lowering of Himself to man's comprehension and necessities. Jesus was our exemplar. He became a God-Man that we might be birthed into the same realization. When the race is thus related, God will be revealed as He exists in Himself. It will be a marriage of the infinite and the finite—in reciprocal relationship—each canceling each in the unity of both, God-Man and Man-God. This is the revelation of the Life of Jesus. True Christianity is nothing more than true Spiritualism. In fact, Spiritualism is to this age what Christianity was to the ancient. In one was embodied that which to-day is the privilege of all. He proclaimed all men to be brothers, and that by seeking God in the heart all could find Him. This Spiritualism teaches. It does this and more. It demonstrates the continuity of personal existence and that spirit is the immortal element which gives man true immortality. Spiritualism, when rightly understood and applied, gives a theism which is truly scientific. Naturalism is no part of its faith. Temporal nature is only a shadow of God. He is reflected negatively through man. He is in nature but He is there mediately through the human mind. According to Swedenborg the incarnation wrought a Divine natural which is gradually transforming the good and evil, which we see in nature, into harmony, thus saving fallen nature, as well as fallen man. But it is all done through man, God is not there, as He exists in Himself; and all of our hypothetical scientists will find this out, as Swedenborg found it out, when wearied with the sensual claims of a not science but sophistry. God, as He exists in Himself, is above all nature and creature; and His infinite Personality is only known to those who unite themselves to Him in "Patience, Humility, Meekness and Resignation."

The Invisible.

This invisible part is, in fact, the larger and more essential part, though our minds, as yet, grasp this feebly. Our low, limited vision of things precludes us from seeing anything but the crude skeleton forms of the grasses, flowers and trees about us. How can we bring this fact home to our minds as a more vivid reality? Here is a plant with stalk, leaf and flowers of different colors. Imagine the optic nerve affected—responding only to the stalk color—then we should see the plant only as a branching stalk-leaves and flowers would all be there, but not for us. We would be blind to them. We may watch and study this skeleton form of a plant, leafless and flowerless, and count it very beautiful in its graceful, varied branchings and tendrils; though all the while this plant is clothed upon by a higher, more perfect form of organism than that which we see.

Could our eyes be opened but for one moment to behold this plant in its higher organism of leaf and flower, what a glorious new world of beauty and use would dawn upon us. Let us carry this lesson or law of life onward a step. To-day we behold our trees and plants in stalk, leaf and flower, as organized in those forms of matter visible to us, but we are still very blind to a more perfect world of forms over and about us; for the stalk and flower of every tree and plant wears an ethereal garment, or organism, more perfect and beautiful than any we can yet behold. Bearing this thought in mind, the world becomes vital with a higher meaning, a more glorious promise of good. The wayside flower and the overshadowing tree are lovely and wealth-giving. As the magnet has unseen arms and hands in ethereal form, through which it works in marvelous ways, so the rocks, trees and plants have their unseen arms and hands, so to speak, ministering to their higher growth, invisible to us. In wonder and delight we accept this lower growth into our grosser world of matter and sense, which for the grander and richer vision of the ethereal world of forms and being, above the lower, we wait and grow.

We rest assured in this, that ever the soul, striving for clearer vision and larger living, perfects its organs of sense and action, so that more and more the higher world of forms and beings through those processes of spiritual growth and awakening, we call living and dying, appears and becomes our own.—W. A. Cram, in Unity.

Looking Forward.

To the Editor of the Religio-Philosophical Journal.

Perhaps a person who has participated in seven legislative sessions and filled several other offices that required some knowledge of political economy may be permitted to look forward and suggest some remedies for the irrepressible conflict between capital and labor. Bellamy imagined himself a hundred years ahead, and looking back described conditions quite correctly as they are; but to me his description of the twentieth century is a visionary scheme of impracticable socialism, and does not seem in the line of evolution or the progress of reform. I propose to show what I see as the congressional legislative remedies which I think can be adopted as soon as the people have a congress and legislatures to work in the interest of the whole people; they now do under the guidance of the best legal talent of the country employed by monopolies to secure legislation for them. This talent, both inside and outside of the halls of legislation secures nearly all legislation for capitalists while the laborers have none of this talent to help them. A change must come, and I think I see the signs of its coming. To me the remedies

seem easy with no disastrous results and I will point out some of them.

First I would stop the eight hour agitation for regulating labor by the day, as the working day is not a uniform measure of time being long in summer and short in winter and the farmer could regulate his labor by an eight hour law and many kinds of mechanical labor could not have justice by such law. Let all labor be paid by the hour, or piece work, as the hour is a uniform measure of time and the parties in contract could adjust the hours of the day to suit both parties. Other and greater evils seem to me equally easy of remedy. Next comes the land question which has been a study in many articles and speeches by me for half a century, and I think I have a remedy for land monopoly much easier of adoption than that of Henry George whose first book I like very much. Soon after its publication I nominated him and voted for him for United States senator in joint session of the legislature of California, as we were then both citizens of that State. I should fear no evil from the adoption of his land tax system but I propose one that need not scare anybody nor injure any land owner. All titles are legal enactments and give the only right to exclusive control of land, when legislatures and congress declare no title valid that does not have two certificates instead of one as now, one from the purchaser certifying that he is not the owner nor made the owner by this deed of more than so many acres of farm lands or so many village or city lots, and the number of acres and lots is limited by law and all fraudulent titles forfeited the remedy is secure. I got a bill of this kind through the senate in California which alarmed the speculators and they hired two senators to cancel the bill and reconsider and kill it. It is a well known fact that each year the land owners in all of the older States decrease in proportion to the population and the price of land rises and in a few years no poor man can earn and purchase a homestead for his family. As this article is long enough I will show up the remedy for trusts and monopolies in my next.

Cobden, Ill. WARREN CHASE.

The Savannah News is authority for the following: Some time ago there was a lady from Macon visiting relatives in Athens. She had been there about a week when she suddenly received a telegram one morning from her home in Macon saying her nephew was quite sick.

On reading the telegram the lady suddenly grew pale, and appeared unduly excited about the news received. She did not speak, however, about it until she was leaving Athens on the Georgia Railroad. Then she told another lady from Athens who accompanied her that on the night before receiving the telegram she had had a most frightful dream about this same nephew. She said that she dreamed he had become engaged in a row, with one or two other men, and had been horribly shot and fatally wounded. The frightful vision was so impressed on her mind that she could even at that moment see her nephew shot down like a dog, and bleeding on the floor. The sight made her sick, and the lady almost fainted on the car. She was told that it was only a dream, and that it could have no bearing on the telegram whatever, as the telegram had only stated that her nephew was sick.

When the ladies changed cars at Barnett for Macon a friend of the Macon lady came in the car, and in the presence of the Athens lady, told that the nephew had been shot, and in very much the same way that the dream had recounted.

The phrase "blood and iron," as applied to Bismarck, was derived from a speech which he made in the Prussian House of Deputies in 1862. In that speech he said: "It is not by speechifying and majorities that the great questions of the time will have to be decided—that was the mistake made in 1848 and 1849—but by blood and iron."

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QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do you parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement today?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY A. J. LANGWORTHY.

1. My paternal grandfather was an Elder in the Baptist church, preaching the doctrine of fore-ordination, which briefly means that God has selected before their birth which of the men and women born, he would either save to sing psalms on His rostrum, for His edification, or else thrust them into a molten furnace, where he might forever delight to hear and see them fry in torment because of His own mistakes. My grandfather was a watchmaker and jeweler, making it a business. He preached also his life time nearly in Saratoga county, New York, for which he never took one cent, even refusing to take a pair of shoe-strips from one of his deacons, unless he would take a cent for them. He was an eccentric man but earnest and honest in all his work. He died in 1822 and the writer has no recollection of ever seeing him smile, but he was ever grave and thoughtful. As I look back over these early scenes, it seems to me that my grandfather was not altogether sure whether God had buttered his bread or not. I relate these details of his nearly obsolete though peculiar religious faith, because my father and several of his brothers did not follow in his footsteps. Father was an atheist all through life, and died one without fear and trembling at the age of 93. My mother was a staunch Episcopalian, and the majority of her eleven children sided with her, but I preferred to wander in the woods and fields with my father, on Sundays, who was interested in geology and botany, rather than attend church. When fourteen years of age I had carefully and conscientiously read the Bible with a view to develop some religious tendency as my guide through life. The result was, although I had never exchanged ideas with my father, I nearly adopted his views, becoming a strong materialist, clinging to that belief with great pertinacity, and proof that no man in his senses could ignore absolutely forced me to believe in the continuity of life beyond the portal of death. I could not then yield the point until I was satisfied that there was no personal, brutal God, bristling with venom and vengeful fire against his creatures, lying in wait with fiendish intent to do them injury. I had taken the Boston Investigator for many years, and saw in it the words of Voltaire and other writers who ignored the God of the Old Testament. It is a difficult matter to pull up and eradicate root and branch, thoughts that have bred and imbed in the human spirit for three-score years, especially those endowed with the deeply penetrating roots of strong prejudices, which are well nursed by a vigorous will power. And yet I did it. It was the long and strong grays that forced the rebels to evacuate Petersburg, so the well directed guns of spirit power, with truth for ammunition drove me after a struggle of forty-five years from a position I had considered impregnable. It is just fifty-five years ago the latter end of the present March that the batteries opened on me, and I have believed in the continuity of spirit life not quite ten years. I prefer the words continuity of life for Spiritualism, because we know so little of the better life thus far; huge errors and strange truths are so inextricably mixed together, that those words would prove a better term until we can get word from a higher plane with more of truth.

RESPONSE BY R. LANNING HUTCHINS.

1. Hard shell Baptist. In my youth I joined the Methodist church; afterwards was baptized in church of England, and studied honestly two years for the clergy. But my study made of me what the church calls a skeptic, for which I am thankful.
2. Nine years.
3. I never doubted the continuity of life. I became a Spiritualist from first being led by strange spells coming over me, lasting sometimes three weeks.
4. There are many incidents among which are the fact of the controls of Mrs. Sadie E. Rauh (trance writing, stigmata, independent voice, medium) of Kirksville, Mo., coming to meet me at points 100 miles from residence of the medium, then afterward telling me what I had been talking about, and who with, the day before I visited medium at her home. Also the control by Mrs. Lull, of Topeka, Kan., following me, and controlling Mrs. Rauh in Kirksville, 300 miles away on my account; also on the fact of a peculiar physical clairvoyance that was with me for three years.
5. I do not. I regard Spiritualism as a philosophy, because it treats of facts. Philosophy equalizes itself. Hence it is fact.
6. First to roll out the stumbling-blocks and fear down the barriers which ancient priestcraft built across the pathway of man that he may have a clear way to the true light.
7. That a knowledge of psychic laws may tend to help man in the conduct of this life. It seems to me necessary first to sweep from his mind all fears, that he may boldly step out in his investigations, and researches like one treading on his own grounds which he knows are not beset with pitfalls and snares.

All Should Read It.

"As interesting as a romance, of more practical utility in this age than the Bible," is a quotation that comes to my mind from some source, as I sit thinking of a work I have just laid down after hours of uninterrupted reading. I refer to a recent English publication, entitled "The Gift of D. D. Home," by Madame Douglas Home. Biographical sketches like this are of the utmost historical value to the literature of Spiritualism, and we are most fortunate that the work of this compilation fell into the hands of one, as a task, who not only loved the man, but who gives perfect evidence in these pages that she also truly loved the cause to which D. D. Home devoted his life; and through whom the truths of spiritual phenomena were made to so many of the leading minds of the civilized world. That great world of literature, of art, of science, and politics, but which for over thirty

years has had so little of dogmas, creeds, and religious cant as its dominant features, that one is inclined to ask within themselves, was not D. D. Home's mission and work even greater than appears on the surface of a mere historical narrative? No matter if these individuals did not bear public testimony to the facts of the phenomena they beheld to the truths of the messages they received. Within their minds was implanted the seeds of a truth, which in many ways, and in various forms did grow, flourish and have borne fruit. One can, however, heartily sympathize with the plaint the author makes regarding this, and which one is impressed arises from the intense interest felt in the man, and the consequent prayerful desire to have him wholly and fully justified by all who came in contact with him. With this fact she can console herself that the work of D. D. Home was not alone for those who witnessed the phenomena, but also for those of a succeeding generation; and had these men of known reputation, world wide as it is, of many of them, publicly given the testimony at the time Madame Home thinks it should have been given, those of the coming generation would not have had what will be of more interest and value to them—this narrative of facts, incidents, and dates so pleasingly presented, and of the truthfulness of which, no one who reads the work, can for an instant question. It is certainly most valuable in this respect, that it makes an indisputable historical record of many men who stand before the world in this day as teachers, educators, moulders of thought in others, and who thus evidence that they wanted to know the truth. Fortunately were they, whether they used the truth learned or not, that these phenomena were illustrated through one so earnest, so truthful himself, and so unselfish as D. D. Home.

There is nothing to be regretted to my mind that so many kept silent, but much to be thanked for. In this age the world is still of the effect of centuries of church teachings, the tendency of which is to let some one else do our thinking, instead of investigating, noting, and thinking each for himself. Therefore, had a Trollope, a Brewster, a Lytton, a Buckle, a Ruskin, and many more whose names are mentioned, borne public testimony to what they witnessed through D. D. Home and other mediums, and unreservedly said that they believed such phenomena were produced by spirit agency, and that it was undeniable evidence of the continuity of life and immortality of man, then tens of thousands would have accepted such statements as final, without desire of further knowledge personally, or of feeling compelled to learn the truth, each one for himself.

Surely it is this latter part that is the mission of modern Spiritualism that each one should be able to say, I believe because I do know; not I believe because a Prof. Crookes, a Michael Faraday, or a Ruskin, has said or has not said it is true.

So in this matter of a suppression of evidence by the investigators of the times and dates recorded, "they builded far more wisely than they knew"; for they left the way clear and the materials in existence for this most admirable compilation to be published by Madame Home, and thus show a practical example to all men, that these noted men of the progressive world sought for themselves the truth they wished to know, each for himself, not that they might bear testimony, but that for the satisfying of their own natural needs, they might have personal evidence of an individual immortality.

With such noteworthy examples as is therein recorded, this book should be in the hands of every clergyman, of every politician, in short in the hands of all who are able to read, and are capable of seeing that they may get a clue as to how to learn the truth of this great fact for themselves; and having learned may they be as D. D. Home, "True to the end."

JUAN DE AMIGOS.

* The Gift of D. D. Home. By Madame Douglas Home. London: Kegan Paul, Trench, Trubner & Co. Chicago: Religio-Philosophical Publishing House. Price, \$2.75.

ORGANIZATION.

Difficulties In The way.

PROF. J. S. LOVELAND.

In undertaking any enterprise, it is the part of wisdom to make a careful inventory of the obstacles to be encountered, as well as the helps anticipated. That there are difficulties in the way of a spiritualistic organization the experience of the past and the conditions of the present abundantly demonstrate. In a recent article, I hinted at some of the obstacles and attributed the divided and warring condition largely to the fact, that, as a body of people we have no formulated, common purpose; are working for no definite end, not even to convert people to an acceptance of the phenomenal facts; and, that this refusal to reflect, and neglect, at the commencement of the modern manifestations. This neglect has become a chronic ailment and affects nearly all who come under the influence of so-called Spiritualism.

But what we are deploring must have some priorly existing cause or causes; and we are now concerned to find what are those forces, which have wrought such results, and, we may say Christianity without any prefix. Luther, in his controversy with the Romish church, was compelled to assume the supreme authority of the Bible, and the right of the individual reason to interpret that authority for itself. This was a legitimate deduction from the Christian system, which makes everyone directly responsible to God, consequently no third person can have any business to interfere between the individual soul and its ruler and judge. The intense vehemence and acrimony of religious differences, grow out of this exclusive and absolute relation and responsibility of the individual to God alone. A creed was an interpretation of God's character and will, and also of human duty and destiny. It not true and perfect, was to the unlucky believers. A people's government and social order is always a deduction or inference from their religion. Hence, the American people had largely accepted the individualistic theory as a basis of government. But, at the outset, they had not carried it to its final analysis. The nullification ideas of John C. Calhoun, and the later rebels did it. But, just prior to the advent of modern Spiritualism, Josiah Warren, one of the disciples of Robert Owen at New Harmony, Indiana, had swung from socialism to

the other extreme, and published a book on "Individual Sovereignty." S. P. Andrews, Dr. T. L. Nichols and wife, and many more in New York city adopted enthusiastically the doctrine of individualism, while their experience and converts multiplied. All, or nearly all these early converts, were or became Spiritualists at a very early period of the movement. Of course, the protestant tendency of nearly all the original Spiritualists predisposed them to the ready acceptance of the specious fallacy of individualism, while their experience with the tyranny of ecclesiastical organizations, and the tyrannical spirit of the specious statements of the old limitationism. Am I told that we must not exclude any of the race? I answer, Spiritualism will exclude none. The excluded will exclude themselves. Those in the galling chains of any form of specialism cannot embrace the universal. The universal is harmonious—is order, law. The special is disorder and crime. The universal is right relation, hence, right action. The special, the individualistic is selfishness, despotism, disorder. The universal is consecration, devotion, enthusiasm, inspiration. The special is segregation, eliquism and sectarian bigotry, sometimes lapsing into indifference.

But, further specification is unnecessary. Enough has been stated and suggested to show that the work of organization is no easy task, it must come in some way, unless our present civilization is buried in another cycle of dark ages; for Spiritualism alone can lead the upward march now possible to man. It only can furnish the elements necessary for the development of that lofty ideal of ethical perfection of character which alone can solve the mighty problems now pressing for solution. The question which must be answered, finds in our Spiritualism its last resort.

From the Baptist Church to Unitarianism.

To the Editor of the Religio-Philosophical Journal:

Rev. J. E. Roberts of this city graduated from the Baptist college at Alton, about fifteen years ago under the strict denomination influence of Dr. Kendrick its president. In 1880, he was called to the pastorate of the first Baptist church of Kansas City of which I was a member and former pastor. Mr. Roberts was then a very strict and strenuous close communion Baptist, and was no occasion to read and comment upon the New Hampshire articles of faith as usually adopted by the Baptists. Mr. Roberts was honestly loyal to the creed until a course of sermons on the history and doctrines of the Baptist church led him into a line of thought more critical and thorough than is usual in ordinary ministerial work. He is a most careful and safe thinker and allows no fact bearing on a candid presentation of a subject to elude his notice; of course we Spiritualists are satisfied that most Unitarians are yet in the dark on very vital facts needed to round out and complete a religious character, but we hail with much hope and pleasure the advance of such men as Mr. Roberts which enables him in a few years to abandon the above creed and adopt in its stead the following which he reads each Sunday from his Unitarian pulpit.

"We the undersigned unite as members of the Unitarian church known as All Soul's Church of Kansas City Mo.

By thus uniting we desire to promote the public teaching and the practice of the principles of Christianity.

We hereby pledge ourselves to employ our individual and united efforts to attain to, and encourage right and noble living, and to this end to establish and maintain Sunday schools, charitable and literary institutions, and all other agencies calculated to promote true Christian life and thereby the advancement of the highest good of society.

We unite for the promotion of these objects without requiring of each other any creed or confession of faith and we claim no rights to exclude anyone from this church on account of difference in doctrinal opinions.

All persons signing this covenant shall be regarded as members of All Soul's Church, but the minister may, with the assent of applicants for membership adopt such service of initiation as he and they may desire."

But little fault can be found with this Unitarian creed formulated by Mr. Roberts for the church of which he is minister. While he is yet honestly lacking in many of the spiritual elements well understood by many of the members of his church, yet he is broad enough not to discountenance them in their belief, but claims to hold himself open to the influence of any convincing proof that may come in his way. Unitarians are not cowards, for they stand firmly by their convictions in the face of all opposition, and when Spiritualists have put their claims on a sufficiently scientific basis to commend them to their sense of right and good morals, then Unitarians will open wide their doors to a full fraternity with Spiritualists.

Kansas City. S. D. BOWKER.

Early Spiritualism.

To the Editor of the Religio-Philosophical Journal.

About thirty-five years ago, with the enthusiasm of early life, I read and saw something of the phenomena of Spiritualism. It did not take very long to discover that such investigations excited prejudices which were liable to injure my material interests, and as I was not prepared to incur the degree of martyrdom I directed my efforts thence forward to the ordinary pursuits of life.

Within the last twelve months I have resumed my inquiries and have been astonished at the stores of accumulated information bearing upon the character of man's material existence and his probable future destiny. Consulting, for the present, all occurrences and authorities of the last half century I will present some notes and extracts from a work now in the library of Wisconsin Historical Society by John Beaumont on "Familiar Spirits, Apparitions etc." London, 1705, a work which shows the author to be a man of learning and partly free from the superstitions of his time. He first cites a great number of ancient writers from the time of Socrates downward and some of his citations appear worthy of notice. Apuleius, Lib. de Deo, Sacra, says, "In a certain sense the mind of man, even while it is in the body, is called a demon." Porphyry speaks of good and evil demons. Agrippa, Occult Philos. L. 3, says that each man has a three fold genius p. 77. He cites the case of Mary Goffe about 1640. She said she visited her children in her sleep or trance. P. 79. He cites the case of a boy in a trance who visited his mother (at a distance). He mentions an apparition which ordered a man to translate a certain book and said he would provide a place and time. Shortly afterward the man was imprisoned for ten years and he spent five of it in translating Luther's Table Talk. He gives a lengthy account of second sight in the Highlands and in the Hebrides; refers at length to "specter sighted" persons in New England, and to witchcraft, in which he seems to re-

gard the bewitched as "specter sighted." Referring at length to himself he says: "I am convinced by my own experience that there is such a thing as specter sight." He claims to have seen hundreds of persons or spirits in a period of three months. "They called to me, rung bells, sang to me, played on music(?). Two women and three men told me they would kill me if I told any person of their being there. I made a servant sit up four nights with me." A female spirit laid on his bed and threatened him with death if he slept, but sleep was stronger than fear in the end. They at last appeared to have left him.

He mentions a woman in London as clairvoyant, who seems to have acted in the capacity of a "business medium," and he says "she was very correct." He quotes from Cotton Mather the case of Anne Cole, of "serious piety," who in 1662 was taken with strange fits, "her tongue being guided by a demon." Also the case of William Morse of Newbury in 1679, who was infested with demons, not unlike the demon of Tedworth. Physical objects were thrown about violently. It is fair to add in relation to Cotton Mather that probably a more superstitious witness never lived.

As to Mr. Calf of Boston, who wrote against the Salem Witchcraft delusion, Beaumont thinks Calf did not give due weight to Mather's witnesses as to Margaret Rule having been lifted up to the ceiling, and he rejects Calf's bible argument that miracles have ceased; thinks "it not good against a visible fact." He gives an account of T. Tasso, who believed he both saw and heard a good spirit. He quotes Thyraeus thus: "The manifestations differ in excellency according to the dignity of the Powers, which are made to." He quotes Wierus, De Fraus, Daemon L. 7. c. 13: "Spirits appear sometimes invisibly, so that only a sound, a voice, or noise is perceived by men, viz: a stroke, or knocking, or whistling, or sneezing, or groaning, or lamenting, or clapping the hands to make men attend to enquire or answer."

Several quotations from ancient writers refer to an inner sense, not of the body, but of the mind. He cites John Poidage, Necromancy, London, 1655, as teaching that there is a "light world" and a "dark world," that there are other internal faculties beside sight, and that his own spiritual senses had continued open for more than four years. Beaumont concludes his work by saying, "I firmly believe that as the visible world has proceeded from the invisible world so that spirits both good and bad are concerned in the administration of it as agents subordinate to the first cause."

The foregoing extracts give a somewhat kaleidoscopic view of ideas which have floated in different minds in past ages, and show that there is less novelty in the teachings and discoveries of modern Spiritualism than most people are aware of, yet Beaumont's work is only one of a great number which show that phenomena claiming a spirit origin have existed in every age.

J. T. D.

The Reading Apparition.

The New York Sun of March 23, says that there is considerable excitement at Reading, Pa., near where Mrs. Lebo was shot by her husband, caused by the appearance of the headless ghost of the murdered woman. The family of William Ruppert and others declare that they see apparitions beyond any doubt. Mrs. Ruppert says: "We had already retired when I heard a number of groans out in the alley as if some one was in great pain. I thought of my sons and at once went to their room, but I found both of them sound asleep. I heard the groans again, just outside the house, and then thought that probably some neighbor was lying out on our front step in distress. I opened the second-story window and looked out. I saw no one on the step, but still heard the groans. It was a bright moonlight night, with very little air stirring."

"I looked across the alley near to the spot where Lebo shot his wife and there I saw in the alley a sight I shall never forget. The figure of a woman was near the gate, which was swinging, while further on in the alley I saw a light which was bright as a moment and the next it was quite dim. The groans continued and I closed the window and went to bed. The figure I saw had no head and I truly believe that it belonged to the other world. When I went to bed I was taken with convulsions, which continued for two hours. Several of our neighbors have seen the same figure, and they all believe that it is the wandering spirit of poor Mrs. Lebo, who was murdered."

Mrs. Ruppert was corroborated in her story by her husband. Their son Oscar, aged 17, says he has seen the spectre two or three times.

The Bible in Our Public Schools.

America takes a very narrow view of the decision of the Wisconsin Supreme Court against the use of King James's version of the Bible in the public schools of that State. It says: "There can be but one explanation of this monstrous decision, and that is, that the Supreme Court of Wisconsin has proved to be a high priest and a high priestess of the political pressure brought upon its individual members by the Roman Catholic hierarchy." More reasonable and truthful is this statement from the Independent: "The ground taken by the court is, that the reading of King James's Version of the Bible in the public schools, whether as a means of instruction or as an act of worship, is as it respects Catholics, who do not accept this version as correct, to introduce a sectarian book into these schools, as really as if the Douay Version of the Bible, which the Catholics do accept, were thus used. This is the pith of the principle laid down in this decision; and we think it to be entirely correct, and, as a principle, just as applicable in this State as it is in Wisconsin. The simple truth is, that our public school system, sustained by general taxation, and regulated by State authority, should confine itself exclusively to the secular sphere of instruction, and leave all questions relating to religious instruction and religious worship absolutely untouched. There is no other ground that is consistent with our political system or with equity as between different religious sects. Protestants make a grave mistake in dealing with this question, when they claim for themselves what they deny to Catholics. Let the State have a public school system for secular purposes, and stop there. Let religious instruction be otherwise provided for. This is, and for years has been, the doctrine of The Independent."

The London papers print the opinion of "a distinguished Egyptologist" that the Vatican collection of Egyptian antiquities has been greatly damaged and that the need is largely destroyed, by the manner in which the broken pieces were "restored" and repaired by ignorant guardians.

Woman's Department.

OF INTEREST TO WOMEN.

An Arab Saying

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed: it flies to wound or slay.

The spoken word, so soon forgot
By thee; but it has perished not:
In other hearts 't is living still,
And doing work for good or ill.

And the lost opportunity
That cometh back no more to thee,
In vain thou weep'st, in vain dost yearn,
Those three will nevermore return.

CONSTANTINE E. BROOKS, in *The Century* Brie-A-Broc.

Mrs. Sarah E. Wilkins was recently summoned to appear before the session of the Presbyterian church at Meadville, Pa. for holding and expressing views of religious belief contrary to the doctrines of that church. She replied by letter that she had never assumed an obligation not to hold or express religious views contrary to the doctrines of that church; that she had been received into its fellowship by letter from the Methodist church, which was not the best evidence that she had accepted, without qualification, all the religious tenets of the "confession of faith." Especially when fundamental doctrines of the Presbyterian church were being called in question by its most distinguished scholars, she could not understand why an "obscure and unpretending female member" of the communion had been called upon to answer to a charge that might be urged with equal force against Prof. Schaff and Dr. McCosh. When "doctors disagree who shall decide?" she asked. The concluding part of her admirable letter is as follows:

"I came into your church, assuming no pledge that I would not think, or utter my honest thoughts. I came as one who had 'not already attained,' but as a learner, a disciple in the school of Christ. My only sin—if it be a sin—is that I have larger, more exalted and creditable views of God and human destiny. My faith has been strengthened by new evidence; I have added to my faith knowledge, casting no discredit upon God's witnesses in past ages. I do not close my eyes to the light, nor refuse to listen to the divine messages in the present age.

"In the church where the council of Trent was held, this blasphemy against the Holy Ghost has been engraved on a marble slab: 'Here spoke the Holy Ghost for the last time.' It seems to me that every creed or confession of faith which assumes to be final and conclusive of all religious truths is but a repetition of that blasphemy. Therefore, I do not believe that even in the Presbyterian confession of faith the Holy Ghost spoke for the last time; and if not, why should I be arraigned before you for holding and expressing religious views contrary to its statements.

"In conclusion I will quote the words of Whitier, as expressing my thought:

"Oh, friends with whom my feet have trod
The quiet aisle of prayer,
Glad witness of your zeal for God
And love of man I need not say,
I trace your line of argument,
Your logic linked and strong;
I sigh as one who dreams dissent,
And tears a doubt as wrong.

"But still, my human hands are weak
To hold your iron creeds
Against the words you bid me speak
My heart within me pleads,
Who fathoms the eternal thought
Who talks of scheme and plan?
The Lord is God, He useth not
The power of devil of man.

"I walk with bare, hushed feet the ground
Ye tread with boldness shod,
I dare not fix with mine and bound
The low and power of God,
Ye see the curse which overbrows
A world of pain and loss,
I hear the Lord's benedictions
And prayer upon the cross.

"I long for household voices' gone,
For vanished smiles I long,
But God has led my dear ones on.
And I can do no more,
And if my heart and flesh are weak
To bear an untold pain—
The bruised reed He will not break
But strengthen, and sustain.

"And so beside the silent sea
I wait the muffled oar,
No harm from Him can come to me
On ocean or on shore.

Mrs. Wilkins has received a letter of dismissal from the First Presbyterian church for "holding and expressing religious views, contrary to the doctrines of said church."

Twenty-five young women graduated from the Women's Medical College of Chicago, the past week. For best examination in medical microscopy, prize to Emma T. Miller, M. D., by Dr. Rosa Engert. Honorable mention is made of Mary Ida Stevenson, M. D. Gynecological prize to first assistant in the clinic, to Annie Sage, M. D., by Prof. Marie J. Mergler. First prize for best examination in sanitary science, to Emma T. Miller; second prize, to L. C. Chase, by Prof. Chase. Honorable mention is made of Louise C. Drullman, Ella Camp, and Elizabeth Matthews. Elizabeth Matthews delivered the valedictory address on "Woman's Motives." The doctorate address was delivered by Prof. William H. Byford.

The first convention of working Women's Clubs ever held in the world will be held in New York City, April 15th, 16th and 17th. Clubs from twenty-five cities will be represented. Ten clubs were started six years ago with thirteen members. These clubs do not permit "fairs" or benefits in their behalf. Everything is done upon a dignified basis and the following platform has been adopted: "A working girl's society is an organization formed among busy women and girls to secure by co-operation, means of self-improvement, opportunities for social intercourse, and the development of higher and nobler aims. It is governed by the members, for the members, and strives to be self-supporting." It would be hard to find a better or more concise platform and we wish the working girl's club success.

BOOK REVIEWS.

All books noticed, under this head, are for sale at our office, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

THE GIFT OF D. D. HOME. By Madame Duglas Home. London: Kegan Paul, Trench, Trubner & Co., Chicago; Religio-Philosophical Publishing House, 1890. Pp. 388. Price, \$2.75.

The readers of the JOURNAL know that Daniel Douglas Home, whose death occurred at Paris in 1886, was a medium for spiritual manifestations as remarkable as any that have been witnessed in modern times. Many of these phenomena were witnessed by men

of science and learning, men of keen and discriminating intellects, and they can no more be successfully denied than they can be explained by sleight of hand or fraud of any kind. Prof. Crookes after a most rigid scientific investigation of some of these occurrences accepted the belief that the governing agent in producing them was a post-mortem human intelligence and power. This was also the view of Varley, the famous ocean cable electrician. Much has been said, in proof of the genuine and marvellous character of the phenomena, of their occurrence repeatedly in the presence of crowned heads and members of the nobility of Europe, for the reason probably that with the public generally the names of such have more weight than those of uncrowned and untitled people; but the testimony of those held in high esteem for their intellectual and moral qualities has the greatest value with those who see through the sham of titles. Such testimonies are numerous in this work. The former volume "D. D. Home, His Life and Mission," published about two years ago, contains a large number of facts; the present volume adds to them and gives the testimony of prominent witnesses too numerous to quote or even to name here. Complaint is made often—rather petulantly sometimes—that while many who had experiences in Home's presence, have given the facts over their own names, others through fear of ridicule or criticism have declined to allow their names to be published with their accounts of what occurred while with the medium. Faithful to the memory of her husband, Mrs. Home exposes many of the falsehoods which were put in circulation in regard to him.

WAS EVER WOMAN IN THIS HUMOR WORD? By Charles Gibbon. Lovell's International Series. New York: Frank F. Lovell & Co. Paper, pp. 193. Price, 30 cents.

A well told story in which a polished and cool-headed villain's carefully planned scheme to get his trusting friend slain by African natives in Zanzibar, to enable him to return and wed the beautiful and wealthy widow, is skillfully foiled; and a former sweetheart plays detective. A skillful physician's interest in psychologic study is made the means of hastening the denouement and bringing the story to a happy ending. Mr. Gibbon's well earned reputation as an excellent story writer is sustained in this work which is fully up to the standard of his earlier productions.

THE TWO SIDES OF THE SCHOOL QUESTION as set forth at the Annual Meeting of the National Educational Association held at Nashville, Tenn., July, 1889. By Cardinal Gibbons and Bishop Keane on the one hand, and Edwin D. Mead and Hon. John Jay on the other. With valuable appendices from other sources: notably U. S. Senate Document 1203-1, Religion and Schools, and the Encyclical of Leo XIII. Just Published. Boston, 1890. Price 10 cents.

"Help us," the publisher says, "to scatter this as the wind does the leaves of the forest." It is a timely and valuable document, and reference is made to it in another column of the JOURNAL this week.

MISADVENTURE. A Novel. By W. E. Norris. Lovell's International Series. New York: Frank F. Lovell & Co. pp. 396. Paper, 30 cents.

In this long novel of English life and Russian plot and politics, there is introduced a singularly large number of cold-blooded people, doubtless for the purpose now so prevalent in recent fiction of character study, and the author has done his best in that direction. The average story reader, however, and creations are none the less unpleasant in this process of ethical and intellectual dissection, than they would be if met understandingly in real life. Every character in the book meets with more or less "misadventure," but the best and most lovable one of these kills his unworthy relative accidentally and his self defense loses the girl he loves, and the fortune that should come to him, and finally dies as the victim of a secret society. Of the two heroines one is cold, well-meaning, goodish; the other warm-hearted, intellectual and unprincipled. The characters are all carefully drawn.

COSETTE. By Katherine S. Macquoid, Lovell's International Series, No. 61. New York: pp. 313. Paper, 30 cents.

Cosette, the heroine of this story is a charming creation. None can read of the troubles of the little French laundress in choosing between her good, elderly admirer and her young, handsome, and idle lover, without falling in love themselves with the pretty, warm-hearted, pre-mind, and virtuous little maiden. All the characteristics of the personages in this French story are strongly but kindly brought out, and while we sympathize with the warmth of devotion shown by the younger lover, we are shown so plainly the fatal weakness of his nature that we are led to draw conclusions therefrom, which make us somewhat resistant to the temporary sorrow which his sudden defection in favor of a richer rival, causes the sweet and tender Cosette. She emerges from the clouds that envelope her for a season a stronger and even more winning woman than before, and we even grow to love and admire the man whose faithfulness to her is intensified by his pining tenderness during her season of trials.

IF A MAN DIE SHALL HE LIVE AGAIN? A Lecture Delivered by Prof. Alfred Russell Wallace at Metropolitan Temple, San Francisco, June 5, 1887. Albert Morton, San Francisco. 1888. Price, 10 cents.

Whatever comes from the pen of Alfred Russell Wallace on the subject of Spiritualism is worthy the attention of all who appreciate rare ability combined with sterling honesty. This lecture contains nothing new, but it is a strong statement of some of the evidences and arguments for the truth of the essential claims of Spiritualism.

A copy of a new edition of Webster's Dictionary has been issued by G. W. Ogville, 9 to 15 River street, Chicago, for the *Texas Siftings* Publishing Company. This company makes the following announcement: "The price of *Texas Siftings* is \$4 a year. *Siftings* and this Dictionary, which in itself is worth \$10 will be delivered at the residence of any person who sends to us the sum of \$5." The only way to get this Dictionary is to subscribe for the *Siftings*. Although printed on paper of rather inferior quality the volume contains all the words Webster defined, with 10,000 additional words which have come into use since Webster produced his great work.

Magazine for April Received.

The Century. (New York.) It abounds in good things. J. H. Brown's Autobiography reaches the Rip Van Winkle stage, and is very interesting. George Kennan deals prettily with the Yakut massacre of which he promises to give the details. George Berger, director of the French Exposition, makes suggestions about the next World's Fair. T. W. Higginson, Maurice Thompson, and Maj. Powell are among the other contributors.

The Forum. (New York.) Opens with "The Degradation of our Politics," by F. A. P. Barnard. France Minor has a plea for women suffrage and a reply to Goldwin Smith. "Hypnotism and Crime," by J. M. Charcot and Charles Dudley's protest against the sensationalism of a portion of the American press are timely and of much interest. An interesting and discriminating paper by Richard Hodgson, "Truth and Fraud in Spiritualism," is worthy of careful perusal.

The Eclectic. (New York.) This is a solid and brilliant number. "Two New Utopias," by Emil de Laveleye, and "The Marriage Question from a Scientific Standpoint," by Alice Boudington are among the articles.

The Unitarian Review. (Boston.) Among other instructive articles for April, is one on "The Respective Damage of Different Educations," by Alfred H. Peters.

Current Literature. (New York.) A number full of good things taken from many publications.

The Home Maker. (New York.) This popular monthly has among its contributors, Arthur Cleveland Coxe, D. D., Mrs. Elizabeth Custer and Frances Willard. In its various departments, literary, artistic and housewifely, this magazine shows the taste and judgment characteristic of its editor.

St. Nicholas. (New York.) Treats its readers to stories of adventure, poems, etc., from Mary Halleck Poole, Ernest Ingersoll, Tudor Jenks, and others. The beautiful frontispiece gives a night scene near the Congo River, in which Henry Stanley figures, in illustration of the leading article by E. J. Grave, "Six Years in the Wilds of Central Africa."

The Phenological Magazine. (London.) Articles on "Miss Amy Reader," novelist and lecturer, with portrait, "The Fowler Institute," and "Physiognomy and Expression," are among the articles for March.

Also:

The New Ideal, Boston.

The Thinkers' Magazine, Buffalo, N. Y.

The Eclectic, Boston.

La Revue Spirit, Paris.

Lucifer, for March, London, England.

Theosophist, for February, Madras, India.

The Kindergarten, Chicago.

Our Little One's and the Nursery, Boston.

The Sideral Messenger, Northfield, Minn.

The Path, New York.

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How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Capitalists and Small Investors read "War" Robertson's advertisement in this paper.

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Said Sarah to Mary:

"Pray, tell me, dear cousin, what can be the matter? Sure, a few months ago you were fairer and fatter. Now your cheeks are as pale as a rose, your hair is falling out, your thin, trembling hands are as useless as tallo; Your nerves are unstrung, your temper is shaken, And you act and appear like a woman forsaken."

Said Mary to Sarah:

"Your comments seem rough, but the facts are still rougher. For nobody knows how acutely I suffer. I am sick unto death and well nigh desperation. With female disorders and nervous prostration, I've doctor'd and dosed till my stomach is seething. And life hardly seems worth the trouble of breathing."

Said Sarah to Mary:

"Forgive me, my dear, if my comments seem crusty. And, pray, try a cure that is certain and trusty. 'Tis needless to suffer, to murmur and languish. And pass half your days in such pitiful anguish. For 'female disorders' of every description Are certainly cured by Pierce's Favorite Prescription."

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CHICAGO, ILL., Saturday, April 19, 1890.

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From Materialism to Theosophy.

Some months ago Mrs. Annie Besant of London, made a public statement that she could no longer believe in materialism, of which she had been an able representative, and she further stated that she had become deeply interested in theosophy. The announcement rather startled the English secularist organizations, one of whose favorite writers and lecturers she had been for a number of years. She was also popular with the working classes on account of the interest which she had taken in reforms for their education and elevation. Some two years ago she was elected a member of the London School Board, and she was very prominently identified with English socialism, which she had advocated by pen and voice with eloquence and effect. Naturally her change of views, her rejection of materialism and her declaration that her studies had compelled her to look beyond matter to mind for an explanation of the commonest phenomena, provoked from her old associates, criticism which often took the form of denunciation and personal abuse. But Mrs. Besant is a lady of unusual intellectual ability and of rare controversial powers, and she has replied to her critics in a way that should teach some of them good manners and lead them all to reconsider their philosophical positions.

Unfortunately Mrs. Besant has become associated with Madame Blavatsky, but the association will not probably be of long duration. Mrs. Besant has the reputation of being a woman of discernment and of thorough honesty; and she is not likely to be long imposed upon by pretension and fraud. In the future the JOURNAL will have something further to say in regard to Mrs. Besant's recent essays. The following extract from her paper on "Theosophy for the Profane," in *Lancet*, for March, is given to indicate her intellectual attitude toward phenomena which she had long ignored:

"The danger of encouraging superstition is sometimes urged as a reason for meeting all these alleged phenomena, with unbelief. I, for one, would never ask anyone to believe them without the fullest investigation. No one has a right to believe without having carefully examined the evidence on which rest the alleged facts. Neither has anyone the right to deny their occurrence without investigation. Superstition is far more likely to arise when facts, which many know to have occurred, are met with a blank denial, and in the absence of careful investigation often acquire a greater weight than should really belong to them. Abnormal circumstances loom through the twilight of partial knowledge may appear miraculous where the clear light of full investigation would reduce them to their proper proportions. Superstition is never the child of knowledge; it is begotten of ignorance and is fostered by fear. These are sensible words. If Mrs. Besant pursues her investigations in this spirit, she

will, the JOURNAL believes, come not only to recognize the facts but to accept the philosophy of Spiritualism.

Lutheran Ministers and the Bennett Law.

Lutheran ministers in Wisconsin go further than Roman Catholic bishops in misrepresenting the spirit and object of the Bennett law. The law requires all children between seven and fourteen years of age to receive education in the public school or in some other school in which shall be taught, "in the English language, reading, writing, arithmetic, history of the United States and geography." The law further provides that "if instruction has otherwise been given to any child" in the branches commonly taught in the public schools, the act shall not be operative to such child. It is left with the parents or guardians to say in what school or by whom children shall be educated, but education by some person and by some means is made compulsory, and the education must include instruction in the English language. Children must learn the language of the country, without knowledge of which they will lack a qualification necessary to the performance of the duties of American citizenship.

And yet the Lutheran clergy have issued a pamphlet which says: "Citizens of this State [Wisconsin] no longer have the right to send their children abroad to attend schools; no citizen has a right to educate his children at home by a private tutor—unless he prove or show to the school board that one of the legal excuses exists. This is worse than negro slavery." It is such stuff that the Lutheran ministers are distributing among those of their faith. Remember under the law nobody is called upon to give "excuses" or to make defense except upon complaint of an officer, and the only defense required then is the answer with the proof that the child is taught "in the English language." When Bismarck took in hand the control of the course of instruction in Roman Catholic seminaries where young men were prepared for the priesthood, on the ground that a priest's education should include what is necessary to prevent his being a danger to the State, the German Lutherans everywhere applauded Bismarck's policy. Now in Wisconsin they protest against a law which in no way interferes with the religious instruction of children, but which merely requires that they shall be instructed in the English language.

There is one defect in the law which should be remedied. The power to decide whether the instruction in a private or parochial school is what the law requires, now in the hands of boards of school directors, should be vested in some State board or representatives, where it would be less liable to be abused than it is in the hands of local directors. But the defect is one that can be easily corrected, and it is no reason for unqualified opposition to the law itself. Indeed the Lutherans so far as is known to the JOURNAL have not objected to the law on this account. The main reason for their clamor against it seems to be that it will lessen their influence and authority over the German people. And certain German papers are evidently inspired by no higher motives in their opposition to a wise law for the education of children who are to be American citizens. The Germans are intelligent and considerate and it is not likely that a very large number of them will fail to discern the importance of requiring that every child in this country be instructed in the English language.

When foreigners become citizens they should be willing to qualify themselves to perform the duties of citizens. The laws of the United States are in English and they are administered in that tongue. That language should therefore be taught so that all children, including those that attend parochial or private schools, shall grow up with a knowledge of the English language and shall be first of all American citizens.

The Two Sides of The School Question.

The Arnold Publishing Company, Boston, has issued a pamphlet which, without editorial comment, gives two sides of the School question, one the Romish side by Cardinal Gibbons and Bishop Keane and the other the side of the American free school system by Edwin D. Mead and Hon. John Jay. The pamphlet also contains a series of extracts from the encyclical letter of Pope Leo, which was issued at Rome, Jan. 10, 1890.

The American system is declared by the representatives of Romish ecclesiasticism to be invasive and despotic in setting the State above the family in the education of children. Mr. Mead finds no difficulty in showing the superficial and sophistical character of the Catholic statements. There must be some power to control school affairs. Shall it be the Church or the State? The family is not in the controversy.

The Catholic authorities say that the Church should have charge of the education of Catholics, and as Mr. Mead says: "The policy of the Church as to American schools, let it be remembered, as well as to other things, is determined at Rome, and the bishops here have simply to fall into line." Again, "Deep down this whole question of parochial and public schools is the question whether we shall admire most the Italy of 1850 or the Italy of 1889. The attempt of the Catholic Church in America to-day to force the children into parochial schools by threatening parents with religious disabilities, is a galvanic assertion of the old ecclesiastical claim to temporal power—the last poor exhibition of the old claim of the priest to empire and the sword."

The public schools are for the people and

by the people, who choose the teachers and the books and control school affairs. The object of the public school system is to give to those of the rising generation education enough to make them intelligent citizens and enable them to meet the common requirements of life. And yet this system, under directions from Rome, is opposed, because the Roman Catholic Church is opposed to the education of children unless instruction in her medieval dogmas be made a part of the education.

The Kansas Election.

The only interest attaching to the elections in Kansas this month was in the exercise of the suffrage by women who are permitted under the laws of Kansas to vote for city officers and members of the school board. Kansas cities of the first and second class elect the most of their officers every other year, and on the intervening year only a few of the less important officers are chosen. This is the "off year" in the politics of that state and the vote was light. There was a decrease in the women's vote, a fact referred to by some papers as proof that woman suffrage is a mistake, but if this is so the light vote proves too much, for there was a decrease also in the male vote. The women's ticket at Edgerton was elected. Miss Lydia Stockwell was elected on the Atchison School board. At Oskaloosa the members of the city council, all women, retired and helped to elect their male successors. A dispatch from Oskaloosa says: "The women 'leave the city with improved streets, better walks and more of them, a better moral sentiment as to Sunday observance, a prohibition of offensive stock exhibitions, and a full treasury instead of an empty one.' Recently the spirit of reform has brooded over Oskaloosa of late. The dispatch further asserts that the women's administration 'has been as good as the best, and much better than the average. They have shown great firmness, and a decided disposition to have their own way in official life. They retire with the good will of a large majority of the people.' When those women took hold of the municipal government a year ago the city was in debt. Now it is out of debt and has money in the bank. With improved finances, improved streets, and improved morals, it is in a position to testify to the value of woman suffrage. At Russell, for example, the women defeated the whisky element's candidate for police justice and elected a prohibitionist."

A Suicide Club.

The papers have printed dispatches from Bridgeport, Conn., to the effect that there is a "Suicide Club" in that city and that Wendell Baum, the secretary of the club has just made away with himself; that of the original organization of five German American citizens only the president is left and he has but one year to live. According to the rules of the club one member must die each year. There was an organization of this kind in Paris called "The Friends of Suicide" which was composed originally of twelve members, pledged to self-destruction. They decided by lot the order of their leaving the world. Candidates for admission had to submit to these three tests: They must be men of honor. They must have experienced one of these things—the injustice of the world, the ingratitude of a friend, or perjury of a woman. They must be afflicted with that vacuity of soul which comes from an utter weariness of earthly things. These men evidently believed with Hume that "it is no crime to turn the course of the Nile or Danube, and where is the crime in turning a few ounces of blood," and with Montesquieu who said that it is man's own fault if he suffers, since there are one hundred ways of going out of the world and only one of coming in. Seneca, himself a suicide, said: "The wise man lives as long as he ought, not as long as he can." Suicide was common in the ancient world. Although there is not a word in the Bible forbidding of condemning it (if that commandment "Thou shalt not kill" does not cover it) early Christianity denounced it as a great crime, and its influence checked and for a while almost prevented the evil. During the decay of ways of old faiths suicides are numerous. Whatever influence strengthens belief in the immortality of the soul tends to destroy the disposition to seek relief from trouble in self-destruction.

A Novel Educational Tax.

Col. Augustus Jacobson before the Union League Club of this city one evening last week, gave an address in which he advocated a novel educational tax. His main idea was that poor parents should be compensated for the loss of the labor of their children while the latter are at school, compelled to attend by law. The compensation should be derived from a graded tax on bequeathed accumulations, and the scale of compensation, he thought, should be about as follows: For parents who have a child at school between 12 and 13 years of age, \$50 per year; between 13 and 14, \$75; between 14 and 15, \$100; between 15 and 16, \$125; between 16 and 17, \$150; between 17 and 18, \$175; between 18 and 19, \$225; between 19 and 20, \$300. To pay this the following graded tax should be laid: One-quarter per cent on estates less than \$25,000. Half per cent above \$25,000 and less than \$50,000. Three-quarter per cent above \$50,000 and less than \$100,000. One per cent on \$100,000 to \$200,000. And then 1 per cent more on every additional \$100,000 up to 50 per cent on \$5,000,000 or over. New York and Pennsylvania, he said, furnish precedent in collateral inheritance

taxes, which yielded each of those states over a million dollars last year. "No accumulation," said the speaker, "no tax; small accumulations, small tax; large accumulations, large tax." From his system would result, he believed, growth in wealth producing, the abolition of the parochial school, and greater equality among men.

The first effect of such legislation as Col. Jacobson proposes would be to cause most rich men to divide their wealth among heirs and relatives so that there would be nothing subject to tax at their death. Such a tax would be a sort of premium offered for large families. Would it be wise or just to tax the thoughtful and the prudent in a way to encourage recklessness in bringing children into existence, without the means of rearing them? Would it be in the best interest of society or of those thus favored, to pay from \$100 to \$300 per year according to age for all boys and girls who are kept from work and in school between the ages of fourteen and twenty-one? Col. Jacobson's plan, carried out, would, it is feared, do more harm than good.

The Short Sighted Policy of the Czar.

The Russian Czar is mad at the university students and threatens to close all the universities for a year. He is evidently in an excited state of mind, and no wonder, in view of the several attempts which have been made to kill him. If he imagines that by suppressing knowledge and getting up a war, which he is beyond doubt anxious for, between Serbia and Bulgaria to divert attention from the grievances of his people, he can resist the liberalizing tendencies of the times, he is sure to be disappointed. Railways, the press and the telegraph, make it impossible for nations to remain isolated, and when the Emperor of Germany is discussing industrial reform and military disarmament, and when the Latin nations of Southern Europe are looking to the examples of France and the last-born republic, Brazil, the Czar and his advisers, blinded as they may be by their associations and traditions, must realize the precarious tenure of the present despotic Russian policy. The reign of the present Czar is a disgrace to civilization. It is horrible beyond description, and must end either in revolution involving the extinction of the present dynasty, or in conforming to the tendencies of the times by an abatement of the present tyrannical rule. The real enemies of the Russian Czar are the Russian people, and not Serbia or Bulgaria. He had better, therefore, conform to the spirit of the times. If he does not, it is reasonably certain that he will not escape the fate of other despots whose cruelty and folly have destroyed them.

"The Watseka Wonder."

Mr. Hodgson visited Watseka last Saturday for the purpose of interviewing Mr. and Mrs. A. B. Roff. After and others, concerning the very remarkable case of Lurancy Vennum. Old readers of the JOURNAL will recall the startling phenomena connected with this case as reported for the JOURNAL by the late and greatly lamented Dr. E. W. Stevens. Lurancy Vennum was painfully and most strangely affected; she would have paroxysms during which she would double herself back until her head and feet touched. In connection with her affliction she seemed to be obsessed by evilly developed and malicious spirits; so thought Watseka Spiritualists, but people generally considered the child insane. Spiritualists plead with the friends not to send the young girl to the insane asylum, giving as a reason their theory of spirit influence as the cause of her seeming insanity. The account of how Dr. Stevens, Mr. Roff and others finally came into the case, and how the poor girl was taken possession of by the spirit of Mary Roff, and at last through their beneficial influences was fully restored, has been graphically told in these columns, and the account is now in pamphlet form, duly authenticated and published under the title of "The Watseka Wonder."

Dr. Hodgson reports his interviews as very satisfactory, confirming the published account. He also secured valuable corroborative evidence not before published, and which he will embody in his report to the Society for Psychical Research. He made the investigation at the special request of Mr. Myers of the S. P. R., who, with other members, had been greatly impressed by the JOURNAL's account.

Sherman's Anti-Trust Bill.

The general opinion was that the Sherman anti-trust bill would be strangled by the Senate Judiciary Committee and that it was referred to the committee with that expectation, but it was promptly reported back in an amended form, and it has passed the Senate. If it becomes a law it will greatly increase national control over dangerous combinations of capital, especially conspiracies formed to restrain trade or to extort money from the public by illegitimate methods. The bill as reported back differs from the original in omitting the section which specially released associations of agriculturists or workmen from the penalties to be incurred by persons engaged in combinations to lessen production or raise prices or discriminate in the cost of transportation of things marketable. How far the terms of the bill, as amended, could be construed to affect associations of laborers and farmer's alliances as they now exist is not clear. Whether the bill will pass in a form to suppress the evil at which it is aimed without giving rise to other evils still worse, or whether it will pass in any form whatever, remains to be seen. At any

rate the Senate Judiciary Committee and the Senate have unequivocally committed themselves to the doctrine that the government can and should suppress combinations known as trusts and conspiracies of every kind relating to inter-State commerce. The danger obviously is between the Scylla of over-legislation and the Charybdis of no legislation. The law should protect the people from the evils of powerful combines to enrich a few at the expense of the millions.

A Copyright Law.

This country ought to have an international copyright law, "which," to quote the words of Geo. Bancroft, "will protect the rights of authors and will enable American writers to ask the same act of justice from foreign nations." Literary property, like all other property, is entitled to legal protection. American publishers who have reprinted a large amount of foreign literature under the present system, have joined with others in the petition for a law to raise the United States to the national moral standard, in this respect, of those nations that have united in the Berne International Copyright Union. The copyright bill favorably reported by the House Judiciary Committee, grants copyrights to foreign authors to publish their works in this country, as soon as; or before they are published abroad, but it does not directly secure to American authors any advantages abroad. It lacks, therefore, something necessary to make it really an international copyright measure. But if should be said that the imperial and colonial copyright act gives the British executive officials discretion to admit foreign authors to the privileges of British copyright; a discretion pretty sure to be exercised in favor of American authors, if the American copyright bill is passed and the rights of foreign authors are thus secured.

The practice of cruelty tends to harden and debase. This may be illustrated by its effects upon executioners in China where the legal manner of punishing a woman guilty of murder is as follows: The victim is bound upon a public stake, naked and her eyes blindfolded by the skin of the forehead pulled down over them. Then the executioner slashes off her cheeks, next the ears and nose. The flesh of the arms and legs is stripped off. Disemboweling follows. The executioners are trained for the business, and after years of work the torture finally becomes so much of a mania with them that they become partly demented, and, to satisfy their desire for blood, kill their enemies much in the same way as they legally torture their victims. It has frequently occurred that an executioner has left his regular place and gone about the country on a killing expedition of his own. Recently there was a fiendish murder near Aix-la-Chapelle, France, committed after the fashion of "Jack the Ripper." It is now thought to have been the work of an executioner who left China to escape punishment for his crimes. The victim had been drinking with a Chinaman in the afternoon in a low den and the pair parted apparently on friendly terms. Thirty laborers of the Chinese Colony were arrested on suspicion of being accessory to the crime. The London police are now inclined to believe that such a character also committed the Whitechapel butcheries.

Tornadoes have been numerous this season and have appeared in unexpected quarters. Wind, rain, hail, snow and electric storms have been destructive of life and they have done a vast amount of damage to property. The Ohio and the Mississippi have overflowed their banks and thousands have had to flee for their lives. Alkali sand blown into heaps has blocked trains in Colorado and Wyoming, and furious storms have raged on the seas. Disaster and death have been the result. Some of the religious cranks see in these disturbances the vengeance of God and they declare that worse things are yet to happen. Erickson, the crazy fellow who is frightening weak-minded people in California, has predicted the destruction of Chicago, as well as San Francisco, this week, by a great tidal wave, and Schweifurth, the self named modern messiah, says: "I here prophesy the speedy destruction of that wicked little city, Rockford. The wrath of the Lord is great. It will be wiped from the face of the earth. The fate of Sodom and Gomorrah will be hers. Thus saith the Lord." Prophecy is hazardous business, especially when the statements in regard to matters beyond human foresight are definite and clear—hazardous for the reputation of the prophet among even the more intelligent of his fanatical followers.

The Lenten rest came to an end the first Sunday of this month, and the Christian world hailed the advent of Easter, with flowers, music, religious service, pleasant greetings and many expressions of joy. The fact that this glad spring festival was observed by the Teutons, especially the Anglo-Saxons of England, and the old Saxons in Germany, long before Christianity came to them, and that the observance of Easter can be easily traced back to the goddess of Spring of the old Teutonic mythology, makes it no less a joyous festival. Among the Saxons of England it signified the return of Spring, the triumph of the god of light and heat and goodness over the god of darkness, cold, death and all that is bad. It brought the songs of birds, the fragrance of flowers, the budding of trees, the annual resurrection of nature from its wintry grave. According to the mythology of our heathen ancestors, during the first twelve nights of May, the two

supreme deities, one representing the warm sun, the other representing mother earth, united, and from this union in the spring-time, Summer was born. The word Easter is the name of the heathen god of Spring worshipped by the Anglo Saxons. When the Teutonic tribes were converted to Christianity their beliefs and customs, too firmly established to be given up, received new meanings. The resurrection of nature was the resurrection of Christ; the egg, which was the symbol of nature's reproductive power awakening into activity, came to be a symbol of Christ's return to life after he had been three days in the grave. The gods and goddesses of our fore-fathers have disappeared and religious beliefs have changed, but Spring has lost none of its magic charm, and Easter the festival of Spring still makes joyous the hearts of millions. All may celebrate it, for it symbolizes that active principle, recognized by every philosophy and every religion, which is manifested to all in the germination and growth of the myriad forms of life.

Transition of Henry Plowman.

On Sunday night, April 6th, Henry Plowman departed this life and joined his wife and other loved ones in the Spirit-world. Just as the grass was growing green, the buds beginning to start and the robins to sing in token of Spring, our aged friend bade adieu to mortal life, to the world in which he had so long and manfully wrought, and passed to the land of eternal Spring. He was, indeed, our tried and trusty friend. For more than sixteen years he had filled the responsible position of foreman in the JOURNAL'S composition room. Industrious, faithful, always cheerful and obliging, he won the respect and affection of all who came in contact with him. Although frail in appearance, he never complained, or gave sign of weariness. On Monday, March 31st, he came to his duties, reaching the building before the elevator started—at 7 o'clock A. M.—but for the first time probably in his life he shrank from climbing the stairs and waited until he could ride to the top floor. He tried to do his work, knowing it was publication day, and that his services could ill be spared, but after repeated trials he gave out and before we knew it, had gone home, never to return in the old body, never again to take up his task. We do not know what his religious views were, nor whether he believed in the continuity of life beyond the grave; we never asked him. We knew he was a man of noble spirit, and good life, we knew he did his duty to the best of his ability; and we feel equally sure that he is now in the enjoyment of the fruits of a long and honorable career. He leaves children and friends who can speak of him with pride and affection. The world is better for his having lived in it.

Henry Plowman was born in York, Pa., November 7, 1815. He learned the printer's trade and went to Harrisburg where he worked on *The Reporter*, and thence he went to Washington, D. C., where he was employed on *The Globe*, being at that time barely of age. At Washington he joined the Columbia Typographical Union, the first body of the kind in this country. In the spring of 1838, he formed a partnership with Henry B. Welsh, and came West, locating at Mineral Point, Wis., where they started *The Miner's Free Press*, the third newspaper published in Wisconsin. In March, 1841, Mr. Plowman bought out his partner and changed the name of his paper to *Mineral Point Free Press*. In his "American Notes," Charles Dickens speaks very highly of the newspaper. He sold the plant in 1844, and in 1845 was appointed post master at Mineral Point by President Polk, and held the office until the expiration of Polk's term in 1849. He then had a bad attack of the new disease, "gold fever," and in 1850 made the overland trip to California, returning home in 1853. President Pierce appointed him receiver of public moneys, which appointment was renewed by President Buchanan, and the office was held by him about two years, when it was closed as the public land in his district was about all sold. While Receiver of the Land Office he handled a very large amount of money, and U. S. officials, while allowed to accept foreign gold, could deposit it only at mint valuation. As a sample of his correctness, the Sub-Treasurer at Chicago told him that he was the only official who knew how much money he had. He was Democratic Mayor of Mineral Point in 1859 or 1860, City School Superintendent 1866-67, and subsequently one of the Iowa County Supervisors of the Poor. He moved to Chicago in 1869.

A petition is in circulation, sent out by "The Siberian Exile Petition Association" to the Czar of Russia, calling his attention to the cruelties practiced under what is known as the Siberian Exile System, with the hope that his attention so pointedly and urgently invoked, may lead to a revision and reformation of that system. The JOURNAL does not approve the language of the petition which is rather sycophantic in tone, undemocratic in thought, and theological in phraseology; but the officers of the association, of which Rev. W. N. McVickar is President and Rev. A. J. P. McClure is corresponding secretary, say that the "form of the petition has been carefully drawn up, under the supervision and correction of persons well versed in diplomatic and Russian affairs and will have the best chance of respectful attention on the part of the Czar and his government, at the same time leaving the way open for further effort." Those in sympathy with the movement (and who in this country is not?) are asked to assist by the formation of local committees and

auxiliary associations, by kindling of public sentiment in its behalf, by circulating the petition and by sending money toward meeting the necessary expenses of the undertaking. The address of "The Siberian Exile Association" is 1407 Locust St., Philadelphia, Pa.

It is announced that at Clark University, Worcester, Mass., a course of lectures has been begun by Dr. McDonald of the sub-department of "Criminal Anthropology." The theme includes hypnotism, as the consideration of crime would be incomplete without it. Indeed, the practice of hypnotism so as to induce crime, has been made a part of the French penal code. According to W. Q. Judge, president of the Aryan Theosophical Society, of New York, this wonderful power was a factor, and a powerful one, in causing the wreck of the Sixth National bank of that city. It would probably be difficult to prove this statement, and it may be but a fancy. Dr. McDonald's lectures will, it is stated, treat crime as a disease, and the punishment of crime, (penology) will be one of the topics of the course.

M. C. C. Church, Parkersburg, W. Va. writes: "If the JOURNAL can spare the space I would like to emphasize the magnificent letter of Prof. Loveland in its last issue. For the first time in thirty-five years I have read something that has the ring of the old time Spiritualism—the Spiritualism which had a purpose and an end to accomplish. What he announces with so much clearness we were told in our experiences in the Nashville movement nearly forty years ago. We were told that no compromises could be made with the errors of the past; that its truth would live in the divine illumination of the present; that if man would be honest with himself and consult his higher nature, he would find God; and that the spirit of truth would lead him into all truth; that God is the common Father and mankind form one brotherhood—with one destiny open to all; that these simple basic truths are the foundation of the principles of Spiritualism. The JOURNAL's creed covers the whole ground. Then why not organize?"

Samuel J. Randall entered Congress twenty-six years ago. When jobbers infested the lobby, when Oakes Ames had his little red memorandum-book, wherein was noted the placing among congressmen of the Credit Mobilier stock where it would do the most good, Randall preserved his integrity. He was a protectionist from conviction as attested by the honorable poverty which was his portion. Once his name was proposed for a presidential nomination. He was true to his convictions and personally respected by political opponents and friends alike.

The Presbyteries have expressed themselves generally, in favor of a change in the form of the Church creed at certain points, and a revision may be regarded as a settled fact. The statements of doctrine in the "Confession of Faith" the most likely to be modified are those which relate to predestination and the future of infants. The old Calvinistic Creed implied the original depravity of both God and man, and the fact that the Presbyterians even are becoming ashamed of it is alike creditable to them, and a sign of intellectual and religious advancement.

Dr. Mary Walker, the papers say, now lies on a bed in a little attic room in Washington suffering from a serious accident which befel her more than a year ago. She is penniless. For fifteen years she has been trying to get \$2,000 from the government for services she performed during the war, in the early months of which she was the only woman surgeon in the field. To the value of her work Lincoln testified in most favorable terms. Her claim ought to be allowed and there is now reason to believe that it will be, the House committee on war claims having already decided in her favor.

The Chicago public schools were closed by the authority of the school board on April 4, so-called "Good Friday." "America" writes to one of the daily papers thus: "It is a well-known fact that very many Christian sects do not recognize Good Friday at all, and that there is a great conflict of opinion about any days or dates commemorative of great events in Christian history. For this, and other reasons, many Christians do not observe the day. But, aside from that, why should the public schools recognize any particular day only observed by certain sects, when the schools are supported by citizens of all kinds of beliefs and some perfectly good citizens of no church belief?" There are none too many holidays in this country, but what right have the school authorities to recognize sectarian days as holidays? Why can not the schools be kept on a basis entirely secular. Should the schools be closed on exclusively Catholic or Jewish holidays? At this time it is especially important that the public schools be conducted under the fairest and wisest direction possible.

The University of Michigan Glee and Banjo Clubs, as heretofore announced, will give an entertainment on Saturday evening the 19th at Central Music Hall. These clubs, made up of University students, are great favorites with the amusement-loving public. They give a really excellent entertainment, and it is worth more than the price of admission to see so many fine looking fellows on the stage. Among whom are men who will help to make history, and whose names will go down to posterity.

The *Arena* has taken its place, although but five numbers have been issued, among the very best magazines published in this country, and in ability, solidity and brilliancy it is not surpassed by any of them.

GENERAL ITEMS.

Mr. and Mrs. E. H. Dunham have kindly added their cabinet photographs to our collection, and they have our thanks.

The bill in the Iowa Senate substituting death by electricity for hanging as capital punishment was indefinitely postponed last week. The idea evidently was that hanging is good enough.

Mrs. Kate Blade, the well known slate-writing medium, is now located at 58 Thirty-third street, Chicago, where she will be pleased to see friends and inquirers. We are unable to speak from personal knowledge of Mrs. Blade's mediumship, but she has often been commended by sitters.

April 21st is the anniversary of the birthday of Friedrich Froebel. He it was who founded the "Kindergarten—child garden." Says the *Kindergarten* for April: "In 1837 he opened the first Kindergarten in the little town of Blankenburg. From this time on the progress was rapid, and pupils came to him for training preparatory to taking up this work."

In some unaccountable manner many of the new dealers' packages of the JOURNAL, dated April 5th, failed to reach their destination. We were unable to locate the responsibility as between the Post Office department and the mailing room, but at once duplicated orders as fast as informed of non-arrival. Such episodes are as annoying to the publisher as to his patrons.

The overthrow of the present Spanish cabinet within a few months appears to be inevitable. There is a strong belief in the best informed circles that Republicanism will be given another trial. A despatch says that the coolness and deliberation with which the leaders of the Republican party in Spain are acting, give hope of a revolution there as complete and as bloodless as that in which the Brazilian monarch was deposed.

Mrs. Mary C. Morrell is now located at 310 W. 48th street, New York City, where she will be glad to see her friends and patrons. Thursday evening circles will be held. The people's spiritual meetings are held Sundays, at 8 P. M., and the Social Communion meetings, Fridays, at 3 P. M. Dr. Paul Collins also holds circles Tuesday evenings. Spiritualists visiting New York City can find accommodations at Mrs. Morrell's at reasonable rates.

Subscribers in arrears to the JOURNAL are urged to square their accounts and renew. We are obliged to continue the credit system owing to the exigencies of circumstances always besetting subscribers in one section or another. Drouths, cyclones, blizzards, insects, floods, etc., all play their part in keeping the JOURNAL'S treasury from becoming over plenteous. But we expect every subscriber to remember the Golden Rule in dealing with us.

Good Work Done Years Ago.

To the Editor of the Religio-Philosophical Journal. Allow me to thank you for inserting the article from the pen of Judge Orton of Wisconsin in the celebrated "Edgerton Bible case." His copy of articles from the State constitution recalls my early work in that State as a member of its two conventions. The language of the last convention which got up the one referred to, has more references to me than to any one member, and the article which the Judge quoted from, Art. I, Sec. 19, is from my own pen in an amendment which I offered to the report of the committee, which followed the old State constitution in saying, no person shall be rendered incompetent, etc., on account of his religious opinions; and I reversed it as it is—on account of his opinions on the subject of religion. I think many of the liberal sentiments could be traced to me as can some of the statutes, especially the divorce laws. I got the usury law repealed but it soon went back when I was out. The homestead law was credited to me but I was not entitled to it more than others. WARREN CHASE, Cobden, Ill.

In a paper on "Truth and Fraud in Spiritualism" in the *Forum* for April, Richard Hodgson says:

It is just because I am convinced that there are genuine psychical phenomena, that it seems to me imperative not to ignore in the smallest degree the chicanery and immorality that pervade the professional ranks of spiritualistic mediums. The majority of the most intelligent Spiritualists have never adequately appreciated this. A few are alive to the fact; Mr. Crookes, for example, when he writes the words which I have quoted at the head of this article; and Col. J. C. Bundy, the well-known editor of the chief spiritualistic magazine in this country (the RELIGIO-PHILOSOPHICAL JOURNAL), who has for years been endeavoring to purify Spiritualism by exposing fraud wherever discovered, and by declaring that "the uncompromising demand for accurate observation and scientific methods in the study and development of phenomena is indispensable to healthy and permanent progress." Before we can ascertain whatever of new truth may lie behind Spiritualism, the element of conscious imposture (not to speak of unconscious imposture and self-deception) must be rigorously eliminated. At the present time, the chances are that any investigator who begins by visiting professional mediums will meet with experiences very much the same as my own, at my first sittings with a professional medium for physical phenomena. Of these it is enough to say that they were well calculated to produce the contempt so prevalent among scientific men for the whole subject.



Readers of the JOURNAL who want a copy of the original Webster's Unabridged Dictionary will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

Removal of Wabash Ticket Office.

The Wabash people are fitting up elegant new offices at No. 201 Clark street, where their friends will find them from and after May 1st. As at present, the Niagara Falls Short Line will occupy the same office with the Wabash.

The University of Michigan Glee and Banjo Clubs.

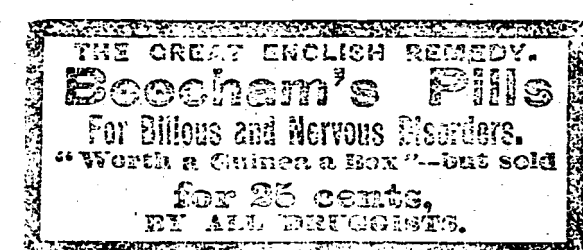
Banjo Clubs will appear at Central Music Hall, Saturday April 19th, under the auspices of the Chicago Alumni Association in one of their novel entertainments comprising a melange of vocal and instrumental music and mirth, including college songs, glees, choruses, duets, etc. They draw full houses wherever they appear.

Home-seekers' and Harvest Excursions West, at One-Half Rates, via Illinois Central R. R.

On April 22, May 29, September 9 and 23, and October 14, 1890, the Illinois Central Railroad will sell excursion tickets at one fare for the round trip to all stations west of, and including Iowa Falls, Ia., which embraces the following prominent points: Webster City, Ia. Fort Dodge, Ia. Storm Lake, Ia. Le Mars, Ia. Sioux City, Ia. Cherokee, Ia. Osawa, Ia. And Sioux Falls, S. D.

Tickets are limited to return within thirty days and are good for stop-over privileges west of Iowa Falls, both going and returning. Solid trains, consisting of elegant free reclining chair cars, and Pullman palace sleepers, leave Chicago at 11 P. M., and 11:35 P. M., and run through to Sioux City without change.

For through tickets, rates, etc., apply to nearest Ticket Agent; and for copy of pamphlet descriptive of towns in Northwestern Iowa, entitled "Homes for Everybody," apply to F. R. BOWES, General Northern Pass. Agent, 194 Clark Street, Chicago.



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PROSPECTUS.

The Religio-Philosophical Publishing House.

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The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business like propaganda. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychical experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE in Chicago, with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have opened books for subscriptions. TWENTY THOUSAND DOLLARS have already been subscribed.

In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring

CORPORATION TO ACT AS TRUSTEE for those who desire in the interest of Spiritualism to make donations during their lifetime or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners solicit stock subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take but less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation the amount of whose capital stock is fixed (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs Lemon, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. The entire remaining stock, Thirty Thousand Dollars, ought to be promptly taken. That the stock will pay a fair dividend within two years is as near an absolute certainty as any thing in the future.

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THE CHICAGO ADDRESS

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Western Society for Psychical Research

—BY—

Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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Donations Solicited for a Medium's Home.

To the Editor of the Religio-Philosophical Journal.

Will you kindly permit me through your valuable Journal to call attention to the building of a Medium's Home, at Haslett Park camp-grounds. The lot is secured and also considerable material for building as well as services from workmen. But we are in need of help to complete and furnish. We also solicit books and literature for the reading-room. The ladies hold a bazaar for the benefit of the house, and ask every one interested to aid them in the work of making and donating articles for the same. We anticipate, occupying and clearing any remaining indebtedness during the coming camp season. Any information will be cheerfully given in regard to the enterprise by Dr. A. W. Edson, Lansing, Mich., who is president and treasurer, or by myself. E. F. F. JOSSELYN, Sec'y.

Grand Rapids, Mich.

Expose the Spurious and False.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL'S issue for March 20th appear two articles on mediumship which to me are especially interesting, and replete with the most nutritious food for thought. I am glad to see that the JOURNAL is not only a source of information, but also a source of inspiration. The articles are true, and should rivet the attention of all Spiritualists under whose observation they come. Indeed, ignorance, cupidity and unreasoning credulity are operating so powerfully in the ranks of Spiritualism, that the beauty and grandeur of our glorious philosophy are rendered undiscernible to the outside world. It seems to me, every true, and right-minded Spiritualist must realize that the hope of the future for our cause lies in the uncompromising and outspoken exposure of the errors, and conditions which now bring it into disrepute. And such articles as from time to time appear in the columns of the JOURNAL, will ultimately kindle a flame which can never be extinguished until the dross is eliminated, and only pure gold remains.

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Lynden Reckless, San Francisco, writes, that the celebration of the forty-second anniversary of the advent of Modern Spiritualism in that city was this year the grandest ever held in the State of California. The meetings in Metropolitan Temple, March 30th and 31st, were largely attended, the floral display was rich, and the music grand, and numerous satisfactory tests were given by Mr. John Slater.

Cleveland Plain Dealer says the word "hell" among Germans is not looked upon with the horror that it is among Americans, and even the most cultured German would not hesitate to use it any more than he would the word "heaven." A young lady who learned the English language in her home in the old country, and can speak it fluently, was at a fashionable party the other day. A grate fire had been kindled, and the room was uncomfortably warm. There was a pause in the conversation, when, in a rather loud tone of voice, she heard the remark in English, but with a pretty German accent: "It is not as hot as in this room." The electrified guests sat as if stunned for a moment, and then, as if by prearranged signal, all broke out in a laugh. Up to this date the German girl doesn't know what the laugh was all about.

The editor of *The Writer*, the Boston magazine for literary workers, has undertaken to compile a "Directory of American Writers, Editors and Publishers," which will be published at the earliest possible day. The desire of the editor is to make the directory as nearly complete as possible, but the army of minor writers is so great that it will be necessary to limit the number of addresses in some reasonable way. It has been thought best, therefore, to include in the first edition only the names of writers who have had a contribution printed in some one of the leading magazines or weekly periodicals during the last five years, who have or had a book published within the last ten years. Writers who are included in either of the classes are requested to send at once to the editor of *The Writer*, P. O. Box 1905, Boston, Mass., the following items of information: (1) Name of writer; (2) Present residence; (3) The name of the magazine or weekly periodical in which their work has appeared; (4) Literary specialty; (5) Titles of principal articles or books printed and dates of publication.

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The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are proud to sell any and all orders.

The first of several geological papers by Teresa C. Crofton, will be published in the April St. Nicholas.

The Fastest Vestibule Train between Chicago and Denver.

Commencing Sunday, March 2, the Chicago & Alton R.R. will establish a new through line via Kansas City and Union R.R., and place in service five magnificent Pullman Vestibule trains between Chicago and Denver. These new trains will be composed of Smoking Cars, Day Cars, Ladies' Palace Reclining Chair Cars, free of charge, Pullman Sleeping Cars and Dining Cars. This will positively be the fastest train run between Chicago and Denver, and the only line in the West to offer such excellent service. For further information call at city ticket office, Chicago & Alton R.R., 135 Clark street, Chicago.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner, and should be in the library of all Spiritualists. Price 25 cents.

Protection or free trade? One of the ablest arguments yet offered is in *Stebbins's Mercantile Protectionist*, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the new tariff bill. The book is written from a practical standpoint, and is a most valuable work. This work has run through several editions, and is in great demand. Price, cloth, 50 cents; paper 25 cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents and a Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to ascend to man, and any thing from his pen on this subject is always interesting.

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To the Editor.

Please inform your readers that I have a positive remedy for all named disease. By its timely use thousands of helpless ones have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who will supply it. They will send me their Express and P. O. address. Respectfully,

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The Light of Egypt is creating much interest and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the book has been deeply engaged in investigating the hidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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—W. R. Woodson, Fort Worth, Texas.

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(Continued from First Page.)

Justice as Related to Right Thinking.

could come to him he realized in his spirit. He led the Republican party in his thought representing its then splendid principles; again all that could affect his real self he received by the thought of those principles outliving within his spirit. He would not wish to succeed by arming the negroes. In his thought all the real success that could come to him he realized, though another later on found short-lived glory.

Much of the Emersonian philosophy is founded upon the idea that thoughts are things. As a man thinks so is he; so station in life may count nothing in the power of the spirit—in the realm of the real. It would be difficult to decide which represent most the unbalanced qualities, the King that looks down upon his subjects or the subjects that envy the King his station. The thought of Deity is justice, balance. The central idea of Christian metaphysics is that to realize growth and establish health we must possess the prize that is the definite method of manifestation, and thus bring one with Deity. To borrow an illustration; suppose a tube be immersed in a flowing stream of water, parallel with the direction of its current, the flow through it will be interrupted; but in proportion as the tube is placed out of a parallel line, is the flow retarded, when at right angles stagnation nearly is the result. In health, antagonism, all the force of mortals arises from the cross purposes established to this definite flow of being. We do this by our thought. Think right and we have health; think right and no matter what our earthly position may be, we are happy; because we escape the pain of reaction. We are one with Deity. All discomfort mental or physical must be reaction from the state of balance—justice, the negative of which constitutes the amount of our suffering at any time. Balance in the physical world is no more indispensable than its counterpart, justice, in the mental world or realm of the soul.

Action and reaction being equal in the condition of balance there can be no unhappiness or discomfort—it is a state of equilibrium without conflict. You cannot depart from this balanced state called justice one iota in thought or deed without sometime, somewhere suffering the exact ratio of reaction. Great unselfish, balanced souls have occupied high station, and equally great in that most divine kingdom of balance are found those seemingly lowly to the world. The latter through his benevolence, hopefulness, trustworthiness bring into exercise all the qualities that constitute balance of justice, may be building in his spirit as successfully as the one in high position in life, and usually more so; for too often as yet success in life is attained through injustice. Thought is the architect and builder of the soul, says Dr. Holman, "build up and steadily maintain, oh my soul"—build them out of your thought. The widow's mite was counted to her as much as the large sums because her thought was the sweetness of pure benevolence, one of the qualities that build permanently in the spirit. There is a large philosophy of life not yet completed. We may not know why some awake to consciousness in a humble position and another in affluence and wealth; but we may rest assured that each is on an equal footing, in the realm of the real, the enduring. One with abundance of this world's goods having no thought of benevolence, builds to poverty; another with the same opportunity wasteful to find a place where he can relieve want; another still with the same pure thought, rich, deep and abiding, has but the widow's mite to bestow. That which each does—the act is the doing, with each it passes away, while that which they have thought is the wealth or poverty of the soul. The servant that was made ruler over many things because he had been faithful over a few, was so rewarded in his spirit; for in his thought while occupying a humble position he was building his kingdom of faithfulness equally with the man who was already ruler over many things—they build alike unto riches of spirit. This is why it is no matter what we do, but the manner of doing.

I am inclined much to think there is many a one in the retired walks of life with no apparent gifts of intellect—though grown in the balanced qualities of spirit whose wealth of intellect even we may not dream, which for the time is only eclipsed by the environment of body or brain formation—the gift of heredity or some material influence. Its activity may not be necessary while taking the experience of this one earthly discipline. It would be an excellent motto to put up in conspicuous places in our homes "thoughts are things." As a man thinks so is he. The balanced thought builds permanently in the spirit structure—the temple of the soul; each stone of enduring granite hewn and fitted for its permanent place of cornice or arch or column; while the unbalanced thought is of material that will decompose, must be dug out of the structure and be replaced by the enduring. The result of this balanced state or justice is the great equilibrium in nature of the warmth of spring with its balmy breezes laden with odors from blossoming trees; or of the June-time with its rich fresh foliage and wealth of wild rose buds and flowers that had delayed their earlier approach that they might add to the glory of the most favored season of the year. While the result of the unbalanced thought of injustice, is the counterpart in nature of accumulating forces that react in thunder storms, in rushing winds, in cyclones, in upheavals in the earth that must find their distribution of balance. The just thought is unity, harmony, is smooth in its action, is noiseless like the mighty currents upon worlds revolve in space; while the unjust thought is conflicting, combating, contenting. The former operates upon the line of God's direct methods, while the latter lingers reaching the same point by the reaction of wearisome discipline. The just thought admits of no discussion, no argumentation. The soul poised in this divine kingdom of balance is not moved or disturbed by condemnation. Praise and censure are to it alike, for it has overcome self—that which would separate self from the universal good by striving to encompass some benefit without returning an equivalent. The unbalanced thought of selfishness is separativeness; is striving to build a little world of its own, vitalizing itself from the great general storehouse; like a cloud gathering a volume of electricity out of the ocean of electric force, which through contention must return to the great electric volume. It was noiseless in its mightiness only when balanced with the universal.

If each individual member of society occupied this state of growth—balance—in the place of contention, strife, conflict, confusion, society would be as noiseless in its intercourse as the planets of our universe that give and receive. Whenever the student of nature opens his eyes for the reception of truth, of facts, whether he looks above toward the stars that give to infinite space, universes revolving about their centers, and

these still magnificently sweeping their orbits around other centers until the mind is lost in the unthinkable, or he looks beneath and notes the wondrous facts in the formation of our planet, or notes the conditions of society as it evolves from lower to higher, nobler attainments, or when he takes the track that leads to the inner life where resides the source of all power, he finds this principle the right hand of God's matchless methods that poises atoms and universes alike in the scale of balance or exact justice. Elkhart Lake, Wis.

Richard Hodgson, LL. D., A Sketch of His Life and Work.

5 Boylston Place, Boston, (March 1, 1900.)

To the Editor of the Religio-Philosophical Journal.

In reply to your request that I should give you a sketch of my life up to the present time, and state how my interest was first awakened in Psychical Research, what conclusions have reached, etc., I have somewhat hastily sketched the accompanying sheets, which I hope may be suitable for your purpose.

Yours sincerely,
RICHARD HODGSON.

I was born in 1855, in Melbourne, Australia, and received my first education in public schools there; afterwards entering the Melbourne University, where I took the degree of M. A. and LL. D. I originally intended to devote my life to the law, but while prosecuting my law studies, I gave some time to science and philosophy, and finally resolved that I would make research along these lines my special study. Almost as early as I can remember I was strongly attracted by problems concerning the "occult," and a symposium in one of the British monthly magazines on the question of a future life stimulated me to make this question the main object of my inquiries and reflections. It was, I thought, a matter of supreme importance to the human race that this question should be definitely settled one way or the other; and that if the individual survives death, our belief in a hereafter should not have to depend on a mere blind faith or a trust in some long past authority. About this time I became intimate with a university student, now one of the most prominent and honorable politicians in Australia, who had had some remarkable experiences in connection with spiritualistic phenomena, and it was through him that I first began to make a serious study of the literature of Spiritualism. I also attended a private séance, where the medium purported to be controlled by an angel, and the last evening, who gave a very graphic description of certain processes of evolution, but there was nothing to satisfy me in the nature of any test communications. After completing my law studies at Melbourne, I went to the University of Cambridge, England, and there graduated in the mental and moral sciences. I learned most from the lectures and personal instruction of Prof. Henry Sidgwick, (professor of Moral Philosophy in Cambridge, and president of the Society for Psychical Research), and the philosophy of Herbert Spencer—in defence of which, while an undergraduate at Cambridge, I published an article replying to some criticisms made by Prof. Green of Oxford. After the completion of my Cambridge course I spent six months at Jena, Germany, attending the university there, and soon after my return to England, lectured for six months at different towns in the North of England in connection with the Cambridge University Extension Lectures, my subjects being literary and scientific,—"The Development of Poetry Since 1789," and "The Mind and the Senses."

An undergraduate society, called the Cambridge University Society for Psychical Investigation, was started, I think, during my second term in Cambridge, early in 1879, and in this I took an active part. We had various sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory, and the society died out, partly from the difficulty in obtaining mediums, partly from the fact that the members of the society could not spare the time from their examinations. The exception was a medium, who gave some remarkable tests, sometimes in an apparently normal state, sometimes under "control"—whom I met in London at the close of 1880, and persuaded to give two sittings to our small society. This society had no connection with the now well-known Society for Psychical Research, which started early in 1882, while I was in Germany. After my return in 1882, I was over to I joined the S. P. R. and served on the council and some of the committees, and began to take an active share in the work, in which for years I had been so profoundly interested. Before this time I had several spontaneous experiences, two of which left me with the conviction that communication from the "dead" to the living does occasionally at least occur, though I am conscious that these experiences would have no evidential value for other persons.

In 1883-4, while giving much time to psychical research—I began a work on "The Organism and the Ego," the main thesis of which was that the human ego is a much wider and profounder being than is indicated by the ordinary manifestations of the organism. Other and more necessary work compelled the postponement of the part which I had set myself on this. In 1884 I was appointed by the Board of Mental and Moral Sciences as lecturer on the philosophy of Herbert Spencer, a course which I was giving on this subject, when interrupted by my departure for India, towards the end of the year, for the purpose of investigating the marvellous phenomena which occur in connection with Madame Blavatsky and the Theosophical Society. The details of my investigation, made on behalf of the Society for Psychical Research, were published in Part IX of its Proceedings.

After my return to England, in 1885, I lectured again in Cambridge on Herbert Spencer's philosophy, and then spent a year in London engaged to some extent in political work, as well as in psychical research. Here I conducted an investigation, assisted by Mr. S. J. Davey, into the Possibilities of Mal-Observation and Lapse of Memory with special regard to the testimony to marvellous phenomena occurring in the presence of mediums, and the result was published in Part XI, Proceedings of S. P. R. In the month of January of the Society I reviewed in detail a large number of reports of independent slate writing and analogous phenomena. I also contributed papers on philosophical subjects to the quarterly journal *Mind*. Early in 1887 I accepted the position of secretary to the American Society for Psychical Research, which in last January was transformed into the American Branch of the English Society. My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there

will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, though I hold that it is not nearly so various as most Spiritualists commonly suppose. What we need at the present time is the earnest sympathy and co-operation of all who do hold or would like to hold this conviction as well, indeed, as of all those who think that further enquiry may lead to a different conclusion. Much has been accomplished by the English Society in the short eight years of its existence. Abundant evidence has been obtained, in regard to the theory of telepathy, and much is now being obtained in favor of clairvoyant and other supernatural phenomena. But scientific investigation must not hurry. It is the truth we want, and not the establishment of any preconceived opinion. If in very verity those whom we have lost from this life yet survive and may impress us with their presence we may rest assured that sooner or later the scientific world generally will come to the acknowledgment of the fact. But we have learned that there are many weaknesses from a scientific point of view, in much of the testimony to occurrences which appear to establish this. The remedy here is that in future occurrences the testimony must be made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before for instance a prediction which has been made, has been fulfilled, so much the better.

The progress of the American Branch made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before for instance a prediction which has been made, has been fulfilled, so much the better. The progress of the American Branch made better. Persons who have experiences should write records of them at the time, sign them, date them, etc., and obtain the signatures of the witnesses. I shall be very glad to receive such records, and if I can receive them before their verification, before for instance a prediction which has been made, has been fulfilled, so much the better.

United States vs. W. E. Reid.

In the case of the Government against W. E. Reid, for using the mails to defraud the public, the defendant was found guilty, as noted in last week's JOURNAL. The charge of Judge Severens is of interest to Spiritualists generally, and is here reproduced from the columns of the Grand Rapids Democrat:

Gentlemen of the Jury.—The indictment in this case, in several counts charges what, for practical purposes, may be regarded as substantially the same offense. The substance of the charge is that the defendant, having contrived a scheme to defraud the public, employed the mails of the United States in the prosecution of that scheme. That, strictly stated, is the substance of the offense with which the defendant is charged. There is a statute of the United States upon which the indictment is framed, which in effect, makes the use of the United States mails in furtherance of a scheme to defraud previously formed by the party so using the mails, an offense; the policy being to prevent the facilities afforded by postal arrangements from being employed in uses which are prejudicial to the interests of the public.

The defendant in this case founds his defense upon the claim, as urged by his counsel, that this was not a scheme to defraud. In order to lay the foundation and establish the first ground of the accusation contained in this indictment, as the jury will see from what the court has just said, it is necessary that the scheme should be fraudulent and, secondly, that the mails should be used in the prosecution of that scheme. The question of fact is, upon this first head, what was the intention, or more precisely, what was the belief of the defendant as to his capacity or power to get answers to questions contained in sealed letters from the spirits of the departed.

Now, gentlemen, every man has an absolute right to believe what he will. It is a phrase, a religious privilege, which is guaranteed by the fundamental law of the land to every citizen. This right of belief and the right of association for its promulgation is complete, and the party holding any belief may engage in any practice founded upon it unless he thereby injures the peace and welfare of the public. A man may not carry his belief into conduct which is injurious to the public and contrary to law. This is a distinction of great importance in view of the guarantee of religious freedom and of opinion in all matters of belief which is secured by the constitution of the several states, and in large measure by the constitution of the United States. It is the difference between belief and action, of opinion and conduct, in practical matters. If a man carries his belief into a practice, a business involving a fraud and known by him to be such, he is liable to be dealt with by the law, and if he also uses the mails to promote his business, he is liable to indictment and punishment in the courts of the United States. The interests of society demand that every man's conduct should conform to the law; and while it protects him in his freedom of opinion and belief in all spiritual or critical matters, it will not permit him, under the guise of that belief, to do a thing which the laws of the country condemn. To permit this (to employ the language of the Supreme Court of the United States in dealing with an analogous question), would be to make the professed doctrines of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself. There could be no government under such circumstances, and it could not be tolerated.

Upon the question whether there is an intent to devise a scheme to defraud, the rule is this: If the scheme be adapted in its plan to work a fraud upon others, and the defendant knew that a material representation there-in contained, and calculated to deceive, was not true, or if he did not believe that it was true, or if the intent is made out. So that the material question here is, did the defendant devise his scheme or business in good faith? Did he believe that he could obtain answers to sealed letters from the spirits of the departed relatives and friends of the inquirers? Evidence has been laid before you bearing upon the question; and you are the sole judges of its weight, credit, and effect to be given to it. You are to look at this proof and determine the issue, by the exercise of your own sound sense. You must not

abandon the search of truth upon the suggestion that the elements of inquiry are not open to your pursuit, if your reasons seem to you sufficient to see the facts. In other words, you are not to disregard or fail to give effect to your own convictions, upon the testimony, about the facts by a cloud of mysteries which you cannot penetrate. For the purpose of administering the law we must adhere to what is practical and solve all questions by the best practical means at hand. No man has a right to embark in a business and insist that the legality of it shall be tested by principles beyond the understanding of others, and not by the apprehension of the courts and juries of the country, if when tried and tested by common understanding, the purpose is found mischievous and unlawful.

In order to convict this respondent, you must find upon the evidence, beyond a reasonable doubt, that he did not believe that he could do what he pretended he could do. All the other questions in the case are eliminated by concessions, so that the whole case is resolved into the question of the defendant's good faith in the conception and prosecution of his scheme. If he acted in good faith, then there was nothing criminal in what he did, because the law looks, in determining the question of fraud, to the intent with which the act charged to have been done, was done. The court does not feel called upon to elaborate any more fully in these instructions to the jury in this case, for the reason that, as already stated, the point is simple, there is but one question of fact for you to determine in view of the testimony in this case, and that is, to repeat it again, did the defendant believe that what he pretended he could do, he could do. It is a question of actual good faith. If this was a scheme gotten up by him, without any belief on his part that he could get answers to letters from the spirits of the dead, and if without regard to the question of his ability to do this, he devised this scheme for the purpose of imposing upon and gulling the public and getting money through that means, it was a fraud and should be denounced as such. If, on the other hand, he honestly believed that he could do this, which he advertised he could do, then there is no fraud.

Now, gentlemen, you must apply your own sound discretion and common sense to the case, and determine it in view of what is conceded, upon the effect which you give the testimony in the case upon the point which has been presented as the issue.

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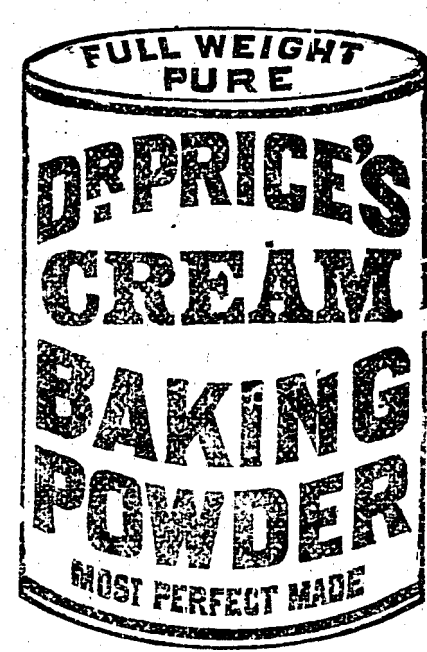
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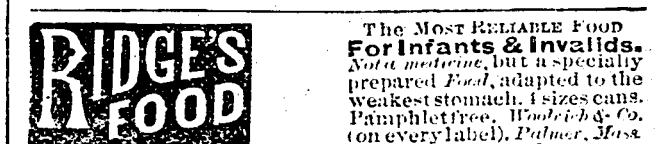
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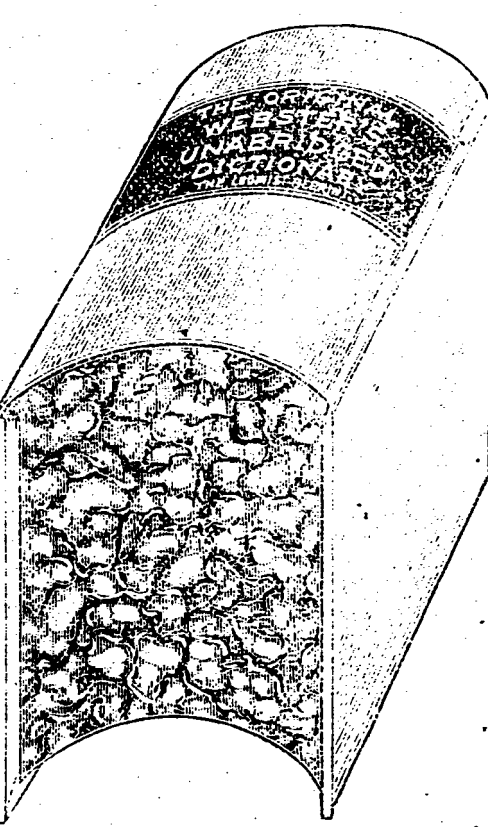
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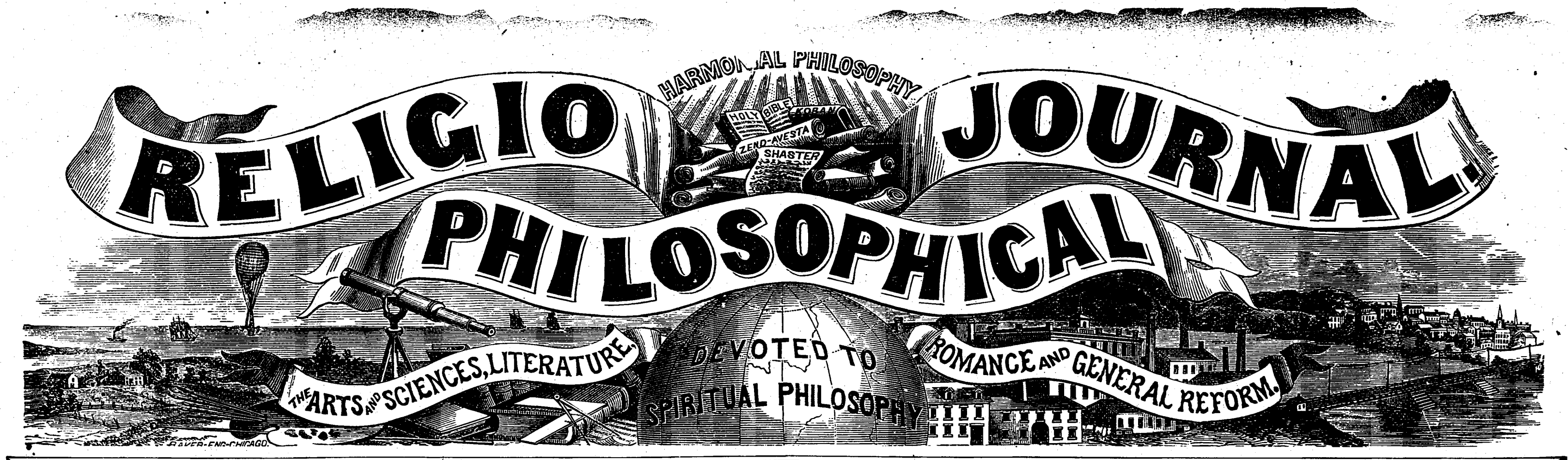
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CHICAGO, APRIL 26, 1890.

No. 10.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the JOURNAL." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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TWO NEW UTOPIAS.

EMIL DE LAVELEYE.

Mr. Bellamy, who is well versed in economic principles, sets himself [in Looking Backward] to refute the objections which might be raised from that standpoint, and thus appears to give his book a scientific value, which was lacking to the dream of a model state of society that had hitherto been laid before the public. The fiction which presents a scene for this programme of social reform is very simple and ingenious. Instead of carrying us off to some far-away island, or below the surface of the earth, Mr. Bellamy merely describes what society will be in the year 2000. The supposed author of the story, an inhabitant of Boston, United States, by name Mr. Julian West, was struck by insomnia. In order to obtain sleep he had a bedroom built under the foundation of his house. This room was a sort of vault, well closed and ventilated, where no sound from the city could penetrate; and here his doctor was in the habit of coming and inducing sleep by hypnotism. On a certain evening, the 30th of May, 1891, West is sent off to sleep after this manner by the doctor, who then leaves the town. The man-servant loses his life in a fire which destroys the rest of the house, and the sleeper is left in his subterranean chamber, of which no one else knows the existence, till he is found there alive, 113 years later, by a Dr. Leete, who wakes him up and restores him to vigor by means of a cordial. He is at once received into the doctor's family, and later on proceeds to visit the town and its institutions, which he describes, comparing them with those of our day. To all the objections he raises he receives satisfactory replies from Dr. Leete, and he thus gives us a complete picture of the new social organization.

As in preceding Utopias, Mr. Bellamy commences by showing the evils of the existing system, but he does not dwell long on this theme. He makes use, however, of a striking comparison, which I will quote, so as to give an idea of the author's style of writing:—"To give some general impression of the way people lived together in those days (1887) and especially of the relations of the rich and poor to one another, I cannot do better than compare society, as it then was, to a prodigious coach, which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers, who never got down, even at the steepest ascents. The seats on the top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merit of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. I am well aware that this will appear to the men of the twentieth century an incredible inhumanity; but there are two facts, both very curious, which partly explain it. In the first place, it was firmly believed that there was no other way in which society could get along, except the many pulled at the rope and the few rode; and not only this, but that no very radical improvement even was possible, either in the harness, the coach, the roadway or the distribution of toil. It had always been as it was, and it would always be so. It was a pity, but it could not be helped, and philoso-

phy forbade wasting compassion on what was beyond remedy. The object was the very curious, consisting in a singular hallucination, which those on the top of the coach generally shared, that they were not exactly like their brothers and sisters who pulled at the rope, but a finer clay, in some way belonging to a higher order of beings who might justly expect to be drawn." (p. 11).

Let us now see how the men of the twentieth century organize society, so as to do away with that extraordinary distribution of the goods of this world existing at the present time, in virtue of which some enjoy without work, while others work with little or no reward. I will try to explain the new organization advocated by Mr. Bellamy, keeping as nearly as possible to the author's own text.

Treatises on political economy are generally divided into three sections, the first treating of the production, the second of the division and circulation, and the third of the consumption of riches. This is indeed the economic cycle. Mankind have various wants to be satisfied, it is therefore necessary that the commodities which these requirements necessitate should be produced. Men do not work each one alone and for himself, but in groups and co-operatively; the produce obtained must therefore be distributed; and finally, each one having received his share consumes it, while working so as to produce for future maintenance. I therefore think that I gave a clear definition of political economy when I explained it as "the science which determines what laws men ought to adopt in order that they may, with the least possible exertion, procure the greatest abundance of things useful for the satisfaction of their wants, may distribute them justly and consume them rationally."—*Elements of Political Economy*, p. 31.

Let us first of all examine how the production of riches is carried on in the year 2000. Land and all the instruments of production, farms, mines, railroads, mills, have been nationalized, and are the property of the State. The industry and commerce of the country have ceased to be conducted by a set of irresponsible corporations of private persons at their caprice and for their profit. They are entrusted to a single syndicate representing the people in their common interest. The change from the old organization to the new was accomplished without violence, and with the general consent of public opinion. People have again for many years larger and larger syndicates handling revenues greater than those of States, and directing the labors of hundreds of thousands of men with an efficiency and economy unattainable in smaller operations. It had come to be recognized as an axiom that the larger the business the simpler the principles that can be applied to it. So it came to pass that the nation, organized as one great corporation, became the sole and undivided proprietor of whom all previous monopolies were swallowed up.

The nation being now the only employer, all the citizens are employees, and are distributed according to the needs of industry. In short, it is the principle of universal military service applied to labor. The period of industrial service is twenty-four years, beginning with the close of the course of education at twenty-one and terminating at forty-five. Women are co-laborers with men, but their strength being less, the kinds of occupation reserved for them, and the conditions under which they pursue them, are settled accordingly. The entire field of productive and constructive industry is divided into ten great departments, each representing a group of allied industries, each particular industry being in turn represented by a subordinate bureau, which has a complete record of the plant and force under its control, and of the present product and the means of producing it. These bureaus set out the work to their men according to the demand of the distributive department which sells the commodities to the customers. The chiefs of these ten grand divisions of the industrial army may be compared to the commanders of army corps, and above them is the general-in-chief, who is the President of the State. The general-in-chief must have passed through all the grades below him from the position of a common laborer upward. He rises to the highest rank by the excellence of his records, first as a worker, and then as a lieutenant.

The chief of each guild is elected, but to prevent candidates intriguing for the support of the workers under them, they are chosen by the honorary members of the guild—that is, by those who have served their time and attained the age of forty-five. But what authority has the power and the discrimination necessary to determine which out of the two or three hundred trades and avocations each individual shall pursue? It is done very easily in Mr. Bellamy's Utopia.

All new recruits belong for three years to the class of common or unskilled laborers. During this period the young men are assignable to any work at the discretion of their superiors. Afterward, voluntary election, subject only to necessary regulation, is depended on to determine the particular sort of service every man is to render. His natural endowments, mental or physical, determine what he can work at most profitably for the nation and for himself. It is the business of the administration to seek constantly to equalize the attractions of the trades, so that all trades shall be equally attractive to persons having a natural taste for them, and that, consequently, there shall not be excess of workmen in one trade and deficiency in others. This is done by making the hours of labor in different trades to differ according

to their arduousness. If any particular occupation is in itself so oppressive that in order to induce volunteers to engage in it the day's work must be reduced to ten minutes, this, too, is done. The administration, in taking burdens off one class of workers, and adding them to other classes, simply follows the fluctuations of opinion among the workers themselves, as indicated by the rate of volunteering.

But who does the house-work? No difficulty here. There is none to do. Washing is done at public laundries at excessively cheap rates, and cooking at public kitchens; the making and repairing of wearing apparel is all done outside in public shops. Electricity, of course, takes the place of all firing and lighting. In the splendid public building, where every family has its private dining-room, the waiters are young men in the unclassified grade of the industrial army who are assignable to all sorts of miscellaneous occupations not requiring special skill. No objection is made because no difference is recognized between the dignity of the different sorts of work. The individual never regards himself as the servant of those he serves; it is always the nation he is serving.

Now comes the question of distribution and wages. No wages are paid, as there is no money. Every person, skilled or unskilled—workmen, women, invalids included—receives an equal share of the general product of the nation, and a credit-card is given him, with which he procures at the public storehouses whatever he desires. The value of what he procures is checked off by the clerk. It is required of each that he shall make the same effort and give the best service in his power. Now that industry is no longer self-service, but service of the nation, patriotism, passion for humanity, impel the worker. The army of industry is an army, not alone by virtue of its perfect organization, but by reason also of the ardor of self devotion which animates its members. Honors, instead of the love of money, prompt the supreme kinds of effort. Then diligence in the national service is the sole and certain way to public respect, social distinction, and official power.

The general production is largely increased by many causes. There are no idlers, rich or poor, no drones. The commodities, as soon as they are produced, go directly to the stores, where they are taken up by the customers, so there are no merchants, no agents, no middle men of any sort. The eighteenth, instead of the eight, part of the workers suffices for the entire process of distribution. There is no waste of labor and capital by misdirected industry, or by the struggle of competition; there are no crises of over-production, as only the commodities that are wanted are produced according to the general view of the industrial field. What a difference of productive efficiency between innumerable barbarian hordes, always at war, the one against the other, and a disciplined army whose soldiers are marching all together in the same direction under one great general!

But how is an equilibrium established between demand and supply? Precisely as it is now. When any article is in great demand, the price is raised. Generally the price necessary to produce a commodity is recognized as the legitimate basis of its price. It is no longer the difference of wages that makes the difference in the cost of labor; it is the relative number of hours constituting a day's work in different trades, the maintenance of the worker being equal in all cases. The cost of a man's work in a trade so difficult, that in order to attract volunteers the hours have to be fixed at four per day, is twice as great as that in a trade where the men work eight hours.

It may be objected that in the new system, the parents are having to provide for the future of their family, there is nothing to encourage saving habits on the part of the citizens. That is true, but individual savings are no longer necessary, nor except in special cases, permitted; the nation guarantees the nurture, the education and comfortable maintenance of every citizen; and, as the total production is greater than the consumption of wealth, the net surplus is employed by the State in enlarging the productive capital—that is, in establishing new railroads, bridges, mills, and improved machinery, and also in public works and amusements, in which all share, such as public halls and buildings, clubs, art galleries, great theatrical and musical exhibitions, and every kind of recreation for the people. For example, the principle of labor-saving by co-operation has been applied to the musical service as to everything else. There are a number of music-rooms in every city, perfectly adapted acoustically to every sort of music. These halls are connected by telephone with all the houses whose inhabitants care to pay a small fee. The corps of musicians attached to each hall is so large that, although the individual performer or group of performers has no more than a brief part, each day's programme lasts through the twenty-four hours. Every bedchamber has a telephone attached to the head of the bed, by which any person who may be sleepless can command music at pleasure, and can make a selection suited to his mood. As will have been noticed, Mr. Bellamy reproduces several features of previous Utopias: universal harmony, distribution of occupation according to individual aptitudes, equality of reward, universal ease and comfort, reduction of hours of labor; suppression of idleness, of competition, of the struggle for life, and also of money; the splendor and comeliness of the palatial habitations, even to the detail of the music, which all are able to enjoy. There is a little pamphlet, very ably and eloquently written, though little

read at the present day, which clearly explains the basis of the new state of society to which Mr. Bellamy introduces us under cover of a tale. This little work, by M. Louis Blanc, is entitled "L'Organisation du Travail."

Let us now examine what are the objections which our author's views call forth. There are two principal ones: the first referring to the allotment of functions, and the second to the distribution of produce. We shall begin by taking the first of these two points, on the Church as in the army, the chief authority has the granting of appointments. In China this is settled by examination. But the difficulty would be far greater in the new society, for every branch of production would have to be included, and would be open to every one, all having received the same education. It is quite clear that all the plebeian trades and professions would be taken up, and there would be no one to fill the less agreeable ones. Mr. Bellamy has discovered a means of obviating this difficulty, not yet thought of by his predecessors, which is to reduce the hours of labor in proportion as the work to be done is less attractive, even if the day's work had to be brought down to only a few minutes; but very often it would be impossible to apply this system. Consider the miner, for instance; the hours of labor would have to be exceedingly short for men to be willing to work in a colliery; this would entail an endless procession of relays of workmen going up and down the shafts, and it would be impossible to work the mine. The same argument applies to the workers in steamships; it would be necessary to embark for each voyage a whole regiment of stokers. And the millers and the workmen in rolling-mills, etc.? Nevertheless, the principle of reducing the hours of labor in proportion as labor is less pleasant is certainly just, and might be applied in a certain measure in any rational industrial organization.

The chief objection (and this is absolute) is to the system of remuneration, which is nothing more or less than the communistic formula: "From each according to his strength, to each according to his requirements; applied practically, this becomes equality of wages. Personal interest is the great mainspring of the economic world. A workman only does all he possibly can when the reward is in adequate proportion to the work accomplished. This is perhaps very sad, but it is undoubtedly true. Here are two facts in proof of it.

After the revolution of 1848, Louis Blanc started a workshop where these principles of equality were practiced. The wages were the same for all, but the names of all idlers were written up on the walls. All work was very well paid for, as he had an order from the State to supply uniforms for the National Guard. At the onset all went very well. The workmen were sincere and ardent Socialists, and made it a point of honor that the experiment of the new system should be a success; but very soon this good understanding came to an end. Those who were more industrious or quicker than their companions accused the latter of idleness; they felt themselves victims of injustice, for the remuneration was not in proportion to the zeal and activity displayed. They were being "cheated and duped," and this was intolerable; hence quarrels, arguments, and fights. The temple of brotherhood was transformed into a sort of boxing booth—"boute aux gifles," which is, as is known, the name giving to the building where the citizens of Geneva meet together for the exercise of their sovereign rights.

Another example, Marshal Bugeaud founded at Beni-Mellal, in Algeria, a military colony on a communistic footing. The soldiers were all picked men, and he supplied them with all they needed for the cultivation of the soil. Land, cattle, agricultural implements, the produce of the harvests, everything, in fact, was to be owned, and all work carried on in common for the space of three years. The plan was excellent. It, nevertheless, turned out a failure. Although the colonies were soldiers, accustomed to discipline, passive obedience, and equal pay, and without private home or family, still they could not go through the communistic novitiate to the end. As they were engaged in pursuits other than their military exercises, the spirit of innovation and the taste for amelioration soon made themselves manifest. Each one wished to cultivate according to his own notion, and they reproached each other with not doing the work well. The marshal vainly explained that it was to their own advantage to work in common, in order to overcome the first difficulties of starting the settlement, and to realize the economies ensured by a wise division of labor; it was of no avail; the association had to be dissolved, although it had so far brought in profits.

It is true that Mr. Bellamy does not wholly ignore two most powerful incentives of human actions—punishment and reward. Referring to punishment he writes: "A man able to do duty and persistently refusing is cut off from all human society?" Does this mean that idlers are put to death, or merely sent to prison, or allowed to starve? At all events, it is compulsion of some sort. Who is to apply it, or to judge when necessary? Certainly, men would in all probability rarely refuse to do any work at all; but those who do as little as possible, or do it badly, are they to be punished, or to receive the same salary, or rather be credited with the same amount as the others? The State could not send away a bad workman, as it can do now; for, there being no private enterprises, this dismissal would be equivalent to capital pun-

ishment. When remuneration is in proportion to the work accomplished, diligence and activity are encouraged, whereas an equal rate of wages is a premium on idleness.

But, argues Mr. Bellamy, honor is a sufficient reward in itself; for men will sacrifice everything, even their lives, for it. It is perfectly true that honor has inspired the most sublime acts and heroic deeds which have called forth universal admiration; but honor can never become the motive power of work or the mainspring of industry. It will not conquer selfish instincts, or overcome instinctive repugnance for certain categories of labor, or the dislike to the wearing monotony of the daily task. It may make a hero, but not a workman.

I am not unaware that a system very similar to that of Mr. Bellamy has been known to work very well, for instance in Peru, and in "The Mission" in Paraguay, where the Jesuits had most admirably disciplined the Indians. The latter worked in common, under the guidance of the Jesuit Fathers, who then distributed the produce among all the families. It was an absolute dictatorship, which left no scope for either liberty or individual initiative. The Indians were certainly materially far better off than are our workmen. And yet Bougainville, who visited them, reports that they looked unhappy like animals caught in a trap. Besides, can it be supposed for a moment that the men of the twentieth century would accept such a system of theocracy?

As Sir Henry Maine states, Peru is the best example known of the collective system having been successful. When the Spaniards conquered the country they found it admirably cultivated—not only the rainless plains along the coasts, but also all the high table-lands and the narrow valleys running between some of the gigantic peaks of the Andes—and the people enjoying a somewhat peculiar, but certainly advanced, state of civilization. Many monuments and extensive public works had been erected; and this was the more extraordinary seeing the inhabitants knew of no metals besides gold and silver. A complete system of irrigation brought water from the highlands down to the arid plains of the coast, where agriculture was, consequently, very successfully carried on. One of these canals was really prodigious, going underground, crossing rivers, and running through mountains for a distance of about 500 English miles. The ruins of the palaces and temples still to be met with always astonish travelers.

The following were the principal characteristics of the economic system in vogue there. The soil, which was almost the sole source of wealth, belonged to the State. It was divided into three parts: The first was applied for the maintenance of the temples and priests of the Sun, the second for the Sovereign and the nobility, and the third for the people, as a temporary privilege, they being obliged in return to cultivate all the land without exception, as was the case with us in the Middle Ages. The land was divided afresh every year among all the families, according to their requirements, as was the case with the Germans in the time of Julius Caesar: "Magistratus ac principes in annos singulos gentibus cognationibusque hominum quantum, et quo loco visum esset, agri attribuntur, atque anno post alio transire cogunt."—*De Bell. Gall.* vi. 22.

Very exact registers were kept of the different plots of ground, and the number of members of each family, so that the division might be made on a perfectly equitable basis. Each family was also allowed a certain amount of guano from the Chincha Islands for manuring the land. All agricultural labor was carried on under the direction of the authorities, and the first to receive attention was the ground which was to serve for the support of the aged, the widows and orphans, the sick, or those employed in the service of the State. Maize was cultivated on even the most abrupt slopes of the mountains, which were covered with terraces, supported by enormous blocks of rock and stone, and then filled with fertile earth from the valleys. The State supplied each dwelling with wearing apparel and with the necessary implements of labor. There were neither rich nor poor; each one had sufficient to live comfortably, but without a surplus permitting accumulation.

Idleness was a punishable offence. There was no coinage; gold and silver were used for ornaments, or were deposited in the temples. Exchanges were made at regular monthly fairs, by bartering. The Government gave out raw materials to artisans and to women, who made these into manufactured articles, under the supervision of overseers appointed by Government.

The population was divided into communities. (Continued on Eighth Page.)

*See Charlevoix, "Histoire du Paraguay," 1786; Muratori, "Relation des Missions du Paraguay," 1754; A. Kober, "Der Christliche Communismus in der Reduccionen von Paraguay," 1879.

+ There are two sets of motives, and two only, by which the great bulk of the materials of human subsistence and comfort have hitherto been produced and reproduced. One has led to the cultivation of the Northern States of the American Union from the Atlantic to the Pacific; the other had a considerable share in bringing about the agricultural and industrial progress of the Southern States, and in old days it produced the wonderful prosperity of Peru under the Incas. One system is economical competition, the other consists in the daily task, perhaps fairly and kindly allotted, but enforced by the prison or the scourge. So far as we have any experience to teach us, we are driven to the conclusion that every society of men must adopt one system or the other, or it will pass through penury to starvation."—*Popular Government*.

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do you belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and not Government?

RESPONSE BY HERMAN FASCHER.

5. All religions up to the present time, at least among the so-called civilized nations, have been based upon faith, blind faith, if you please, either in man or manuscript. This faith is now slowly being taken away by the dawn of light of this age of reason. Faith being taken away, all doctrines and religions founded upon that faith must naturally tumble in consequence. And Spiritualism, being founded upon facts, real, undeniable facts, will eventually as surely take their places. But to say that Spiritualism is a religion, would involve the idea that it is, like other religions, founded upon faith, which in my estimation it is not; hence I do not class it with its predecessors. On the other hand I can hardly call it a science as yet; because, so far, we are entirely too ignorant in regard to the laws governing the intercourse between the two worlds, and even spirits have a good deal to learn yet in regard to it; although I have no doubt that on the other side, these laws are sufficiently known to admit of being classified and reasoned upon, and hence would constitute a science. Neither do I doubt that if we were to take the advice and carry out the instructions of the higher grade of spirits, who are willing to instruct us, it would very soon grow into a science with us.

RESPONSE BY G. H. MILLER.

1. My parents belonged to the Reformed church. They were strict sabbatarians and at the same time very progressive, and believed that just as people lived here they would live or be placed in the same condition in the hereafter. They were very philanthropic and often went beyond their means, in assisting the poor. I never belonged to any church.

2. I am a Spiritualist in the strict sense of the word, and have been one from the earliest hours of my remembrance. My angel guardian would rap for me when I was quite young. My mother was a sensitive (now called a medium) and would often tell of a death that was to occur in the neighborhood or of the demise of some relative. By the laying on of hands she could stay the flowing of blood as well as allay pain.

3. I was not convinced of, but born into, this sublime truth. Had I not possessed a grain of mediumship I would have been a Spiritualist from what I saw and learned in my own home. I looked upon my mother as being infallible. She never made a promise that she did not fulfill. Her word was her bond; a falsehood she never uttered, and never saw her angry but once in my life. All who knew loved her. In the sanctity of her own home, with father and the children, she would relate what she saw and knew, and I was made to understand what it was that at times seemed to take me out of the body. From her I inherit the gift of mediumship. Though I seldom practice it, I have at all times upheld and battled for honest mediumship and for Spiritualism, and I glory that in our ranks we have no nobler a champion as he who conducts the JOURNAL.

4. I will give an incident or so more on the medium line. I am now fifty. Have not seen a member of my family except a brother for near a third of a century. My parents died at different times, and I have not seen them since. In 1887 I came to San Francisco, Cal. Of all the population I did not know a dozen persons or if I had, not one knew of my coming. I went to a medium whom I had never seen and who knew naught of me; we went into the seance room and had not been seated more than three minutes when she was controlled and her glances told me that a great many friends were there who wished to speak to me. The first was a lady giving me description but no name, she said, "who comes and presents you with a twig about sixteen inches long and covered with buds that are near ready to break out in full bloom. She says you are the only one to whom this test applies." From infancy to about my fourteenth year my mother had called me Bud; no other person had ever called me by that name. This was mother who was the mode she took of making me identify her. It was the most beautiful that could be thought of and so highly appreciated by me that I desired to speak of it in preference to more remarkable phenomena. Again, that name had not been in my mind for a quarter of a century. To all intents and purposes I had forgotten that my mother had ever called me Bud. It was not in my mind. Then, not mind reading but a veritable living fact. My mother was there, skeptical dogmatists to the contrary. Again, before coming to S. F. I was living in the mountains. I had some business correspondence with a party from Chicago. I had seen the party but once, knew nothing of them nor they of me. They had a friend who had lived in Denver and who was a medium and psychometrist; to her they gave my last letter, and I believe for the purpose of ascertaining if I had been honest in my statements. However I received a letter from the medium with a reading of myself saying that I was a medium, telling me of the state of my finances, health, etc., and telling me to give up mining, that my band had other work for me, and the sooner I attended to what they wished me to do the better. To this the name of Dr. Benjamin Rush was signed as medical guide of my band. Now, the medium was correct in nearly every particular. She concluded her letter by saying that "the influence that comes over me is so strong I cannot help giving this reading and sending it to you, and all I ask in return is, write me if correct." Neither this medium nor any one living within 500 miles of her knew anything of my history.

6. Organization. In union there is strength. San Francisco, Cal.

RESPONSE BY A. W. POTTER.

To the question, "Do you regard Spiritualism as religion?" I would say, no. I regard it as an evidence of man's immortality. Not the originator of the thought or belief that we are immortal, but a proof that we are. In its best sense Spiritualism means the belief that some who have lived upon the earth return after having died, as we say,

and make themselves known to relatives and acquaintances. Therefore the Spiritualist has evidence of immortality which the unbeliever in Spiritualism has not; and this is what makes the Spiritualist a Spiritualist. Spirits may and do teach that there is no such thing as endless punishment; but there is nothing new in that; the Universalist and Unitarian reached that conclusion by direct reasoning before Spiritualism as such was known. There is probably not a fact taught by spirits with regard to the other life, but that had made its indelible impress upon many minds before the phenomena of Spiritualism were heard of. The worst mistake that can be made regarding a new discovery, or a new proof of an old theory, is in trying to make too much of it. Its real utility is often marred by this too common error. The belief in immortality is probably as old as the race. But it has been only a belief. There has never been any direct proof of it; and because there was none, thousands of good people have doubted it. A belief in it rested solely on faith (if anybody can tell what that is) and until modern Spiritualism made its advent, it may be said there was nothing of the nature of proof in support of the doctrine. Now a phenomenon has presented itself which sundry ways manifests intelligence, replies readily to inquiries, makes statements of facts recognized by the living, gives information regarding the other states of existence, etc., etc., and there are few who have investigated this phenomenon with an earnest desire to ascertain its origin, who have not sooner or later become Spiritualists. To all such as have accepted it as the manifestation of spirits, it is to them a conclusive proof that man is immortal, and can and does exist without this physical body. Then such proof, nothing in all the range of being is more valuable, or more calculated to promote human happiness. Without it, all is doubt and uncertainty. But with it, the soul is set at rest. Doubt no longer downes hope. Only the Spiritualist stands on solid ground. Those who reject the evidence of Spiritualism pass their lives in the constant stimulation of faith which never satisfies, because forever at war with doubt. No, I would not call Spiritualism a religion. I would call it a proof of the immortality of the human soul; and would ask no more of it; for that is enough. With the knowledge we have of ourselves and of the principles which govern our intellectual and moral natures, it is enough to be assured that we shall surely live again, and live forever. All other problems relating to such existence will be worked out as time passes. Given the proof that he is immortal and man will cease to be the servant of evil; and in this sense, Spiritualism may be said to protect the soul's rights. As remarked, to my mind the chief importance that attaches to Spiritualism is the evidence it affords of immortality, and I believe that were it generally so regarded by Spiritualists, the testimony would soon be generally accepted. I may be a very poor Spiritualist; but be that as it may, I am unable to understand why a person belonging to any church or sect that believes in a future life, can not be a Spiritualist without the least possible inconsistency. Certainly that which tends to confirm the doctrine of immortality can not be adverse to any doctrine that incorporates that idea. It is not in my opinion so much the idea of spiritual communication that repels the masses, as it is the fetishism indulged in by the ignorant, and often sensual people who avow a belief in it. This class has from the first, seized upon the phenomena and sought to turn them to their pecuniary advantage. And this fact has hung like a millstone about the necks of intelligent Spiritualists, making them bow their heads in shame, at the least allusion to their recognition of it. No Spiritualism is at present, at least, not a religion in any recognizable sense. If it is a religion at all, it is of a very low order, and will remain so until the time shall come when sincere, honest, and intelligent people shall have become its exponents. To accept it as an evidence of a life to come, and stop there, would, it seems to me, be to not be clear of fortune telling gypsies that travel the country, and perform their auguries in the name of Spiritualism. Get rid of fools and frauds, rid Spiritualism of the weight of ignorance and cupidity that it has had to carry; and the world that in its heart of hearts wishes it were true, will not be slow in giving it honest investigation.

For the Religio-Philosophical Journal.

Creation is Revelation.

REV. J. MERRIFIELD.

If we study only the things that we can see with our physical eyes and handle with our physical hands we leave a world of knowledge all unheeded; for invisible things are as numerous as visible things, and the field of being occupied by the invisible is as extensive as that occupied by the visible. Electricity is invisible, and we know of its existence only by its effects. We know that electricity is everywhere for everywhere their effects are to be seen and felt. The ether, or the realm of atoms uncombined, or whatever name we may give it, is a grand reality, though we cannot discern it with these eyes or so feel it as to comprehend that we feel it, with these nerves. We know that the ether, the sea of atoms uncombined, is a reality, by copying all interstellar spaces, and that the ponderous masses called by us suns and planets, nebulae and comets, all are but motes, so to speak, that float incessantly in this infinite ocean of ceaselessly vibrating atoms. How know we this? We know this by the fact that light is conveyed across the vast spaces that separate suns, planets and systems from one another; for nothing can pass through any space without a medium through which to move. To move through a space where nothing existed, could we conceive of such a thing, would be equivalent to making something out of nothing, which is utterly unthinkable. Nothing can go where nothing is, any more than nothing can come from non-existence. Therefore we know that the infinite ocean of ether exists, though itself invisible to our physical sense, while at the same time it conveys the element of visibility through all space. We know, too, that life exists, and that we are alive, though we have never seen the life itself, but only its effects. We also know that mind exists, though no mind has ever seen, or ever can see, the mind itself. Mind is invisible, to the physical eye, though the fact of its existence is beyond all cavil or question. Without mind nothing could be known to exist. Without mind nothing whatever could be known; mind alone perceives existence as a fact; mind alone takes note of things as existing; mind alone knows its own existence as a reality.

But who ever saw a mind? No one. We see, all the while, the effects of mind, but we never see either our own mind, which we know as an existing fact, or any body else's mind, which we also know, by its effects, as

a real existence. Sometimes men thoughtlessly say, there is no God, because neither themselves nor any body else ever saw a God, or heard one, or felt one by the sense of touch. Might they not as well say, there is no mind for the same reason? Might they not as well say the same of electricity and ether and everything invisible and intangible to physical sense? But they own the existence of mind in man, by the effects of mind in man. Ought they not, then, to own the existence of mind in the universe throughout by the effects of mind everywhere discernable throughout the universe? For what is it that effects our mind as cause with regard to anything observed but the indication of mind that appears in the thing observed? Our mind can conceive of nothing that exists objectively except as a manifestation of mind existing as the cause of that objective existence. Every object of which we have any knowledge, when studied to the last point of analysis of which we are capable, speaks to our mind as having its ultimate cause in mind. Therefore we have to believe in the universal and eternal mind of being itself. In other words, we have to believe in God;—and in conformity with this proposition all men in all ages are believers in God, whether and wherever they candidly study things as to their ultimates. This is not to say that all agree in their notions about God, for that is another thing entirely; and men have as many different ideas in their minds concerning God as they have different modes of thought resulting from the different circumstances in which they find themselves. The circumstances of organization, of birth, of surrounding, of education and of custom. We are compelled, therefore, to join Paul in saying that what may be known of God is manifest in men, being revealed by the creation of the World. As the fact of creation implies the eternal power and Godhead of creation's cause, so also the eternal power and Godhead, when once admitted, imply the eternal creation. He is the eternal life and mind. Life and mind are essentially active. God's existence is an essentially and eternally active existence. He cannot exist in a quiescent or inert condition. He never sleeps nor slumbers. He is eternally at work. In other words, the action of God's being is an eternal action. That is to say, he never began to act, and he never ceases from action. But action is creation, or rather manifestation; and God, by his eternal action of creation eternally manifests his being to himself as being consciously perceived and enjoyed in himself. God thus knows himself through this eternal reflection of his thought by coming and going objective forms, and thus he knows his eternal life action in the infinite of vibrating atoms, are produced in grade succeeding grade, and circle within circle, forever; so that the infinite life of the infinite one is perpetually clothing itself, in succession, with endless varieties of form and degree in life, each of which is sensible according to its measure of joy in its own existence.

Thus creation is revelation; for by creation God reveals himself to himself so that his being is consciously perceived by himself as an eternal being of intelligent love and joy; while by this same creation, also, he so reveals his intelligent creatures, that by their understanding they can see God manifest through all worlds, through all space, through all objects, both small and great, in all worlds, to the boundless immensity of existence,—and also see him manifest in every sound, in every melody or discord, in every living creature, in every loving parent of their being, in whom through the degree of intelligence, which the life of God in them has raised them, they are constituted the immortal partakers of that joy in being which the infinite soul himself eternally realizes. We see in all this, that the economy of God is nature,—that all that is action, being, intelligence, both visible and invisible is natural action, that God is the infinite soul, and that nature is not something arbitrarily and mechanically constituted by him, but the very normal and essential proceeding of his life—the one life of all—the eternal and infinite life, the all in all,—the life of him "who was and is and who is to come," eternally. There can be, then, no artificiality in the being of God, no "artificiality," for there can be nothing above the normal activity of God's being, and nature is that normal activity. All being is natural, for nature is the essential expression of being—the normal manifestation of all existence—objective and subjective, visible and invisible, material and spiritual, human and divine. The spiritual world is just as natural as is that which we call the material world. Spiritual life is just as natural as is physical life. The birth of the soul into a sense of spiritual life is just as natural a process as is the birth of this body into the sense of physical life. All conscious being is just as natural as any form of what we call unconscious being. Immortality, and the higher world in which immortality is realized, are just as natural as life in all the physical with this lower sphere in which our consciousness of being begins. Art is just as natural as spontaneity, for the very nature of man is to reproduce with mind and will, as well as to obey the law of spontaneous function. The law of the spirit is just as natural as is the law of the flesh,—the manifestation of the spirit in communication with the higher world to the lower is as natural as is communication from one society to another in the lower; communion with the intelligences of the higher world and with the parent spirit in all worlds and in our own being is as natural as is communion with those whom we love in this lower world;—revelation by communion, by demonstration, by inspiration from the higher intelligences and from the holy spirit of the Father within our being are as natural as are any revelations made to men in one place or condition here. The visible universe is but the natural outside, so to speak, to a universe of which the spiritual is the inside; therefore, to mind's dwelling on the outside a revelation is perfectly natural, as every thing visible to the physical eye is but a symbol of that which exists in the pure spirit and essence of things, and which can be directly perceived only by the spiritual eye. The physical and the spiritual worlds are but the two natural sides of the infinite and natural universe, the indwelling soul of which is God, the infinite person, life and mind of the universal being—the one soul of the one nature, unbegin, unending, perpetually operating, all-knowing, all-loving and all-fulfilling.

We see thus that creation is not the process of barely one age or time in the eternal procession of being. We see that we can no more say: "Once on a time creation began," than we can say: "Once on a time God began to be;" for as his being is eternal so is his action—his work—eternal; for to act is to create, to make manifest, to bring thought into the sphere of consciousness as object. The atoms that constitute the boundless sea of objective being, out of which all

the masses of matter of which we know anything, are formed, are eternal; as God is eternal and their ceaseless activity is but the activity of the presence of God in all space, and of the power of his life and thought in making the reality of being consciously manifest. Therefore we cannot speak of a time when God created matter out of nothing. Nothingness cannot be. All the essences that are in existence now are eternally in existence without ever having had to come into existence. They never began to be, for they have their being eternally in God, or rather with him as their life. Forms arising from these essences come and go eternally; for the essences are alive with the life of God pervading them, ever tending to ends that involve the conscious realization of knowledge, and of happiness through knowledge. The eternal activity of the primal elements, through the life action of God pervading them, brings worlds and systems into being forever; so that from unbegin to unending duration world succeeds to world and system to system, each world and each system conducting to the ends of knowledge and joy in beings capable of such bliss, and returning, after the fulfillment of their mission to the utmost, to the elementary state out of which it arose; while other worlds still forming from out this state come in one time into play as agents for the fulfillment of the eternal purpose. And so the creative round proceeds—nebulae ever arising by aggregation out of the infinite atomic sea; nebulae changing through countless ages of time into fiery globes or suns; the fiery globes through measureless stretches of duration changing to encrusted planets whose surfaces constitute "the green abodes of life" till their fitness for this, and ceases, when through vast cycles of decay corresponding to the uncounted eons of their growth, they return to the atomic sea out of which they arise. Thus the eternal round is run, worlds and systems all the while arising out of the atomic sea in which they float, while other worlds having fulfilled their mission as worlds, are all the while passing back to the atomic sea again; and thus the case has been always, co-existent with the being of God. Thus, too, the case will always be while the eternal God endures; and so from unbegin to unending age the All-Father manifests his being to himself as being consciously perceived, at the same time also manifesting his being to countless intelligences proceeding from him, as a joy realized through knowledge in their own life. Thus the eternal creation is also an eternal revelation—a revelation by which the eternal one is forever made known to himself as God, and by which also he is made known to all infinite intelligences as the infinite intelligence; "of whom and through whom and to whom are all things." Here, is the word of God, eternal and infallible,—by which "the heavens are made and all the host of them;"—the word that is inscribed on the firmament and written in the rocks; that whispers in every breeze and in every sound, whether of melody or discord, of pleasure or of pain, of approval or of condemnation; whose symbols are painted on every object and seen in every form, and whose most vivid utterance is voiced by the spirit within the soul of man. This is a word of God with which no book ever written by men, collated by men or settled by men, in council as infallible, can begin to compare. There is no infallible word of God but the infallible creation of God—the one book of universal and eternal nature, with its living utterances, not anciently written characters of languages long since dead, but its living and daily expressed utterances by everything that naturally exists and by everything that naturally occurs,—the very habitation of God whose presence, according to the purity and earnestness there prevailing, as knowledge is sought and principles are learned.

How sublime the field of thought that here invites attention! How profound its depth! With what riches abounding! With what awe of holiness inspiring!—since it is seen as the very habitation of God whose presence of purity and power is everywhere and in every part as the life, mind, the affection, the righteousness eternal and supreme! The study of the universe is the study of God's word;—the universe, I mean, not the physical of the universe alone, but the universe in both its material and spiritual realities; the universe as one natural whole of spiritual and material, duty and nature related, for by this study in thought we may both know God and know ourselves and one another as the children of God. This study we can pursue everywhere and all the time, by looking with our mind's eye for the purest and highest significance of everything, and by considering the relations that naturally exist between all objects and all states of being.

Plainfield, Ill.

To the Editor of the Religio-Philosophical Journal:

"Personality of God."

"God—the supreme being; an object of worship; a being conceived of as possessing divine power and to be propitiated by sacrifice, worship, etc."

This definition makes God a person, though sustaining the character of Jehovah, the self-existent, supreme being of the scriptures. If man is made in his image, then God is man in form, whether six feet high or forty. Thousands of Christian people can conceive of God only in the objective sense, formed like unto themselves. The heathen do no less. God is personated in an image of wood or stone, that they may bow down and worship him. Then we find, "God—the eternal and infinite spirit" and "God-hood divine nature or essence" is not this the life principle, pervading all things and of which we can know and understand somewhat? For the wonderful workings of nature are before our eyes at all times. The one personal God, eternal in the heavens, was a great stride in the advancement of religious ideas; and now to take another step and to do away with the personality of God and make this "something" that the world will ever worship, entirely subjective to the soul sense or vision, is only an evolution.

There may be some who cannot yet conceive God in this sense, but "the world moves" and this will soon be as easy of comprehension as the earth's revolution. God—a person, a spirit; infinite love and wisdom; infinite intelligence; will and action; and a wise Deity, above all, in all, through all, in nature, but limited by nature; in man under the limitation of his (man's) nature, yet existing above both nature and creature, an infinite impersonal—personality, understood as a person—Incomprehensible as the impersonal. If this is M. C. Seecy's definition of God, I can only apprehend an incomprehensible man made in his image, that God is a claim to know God as some sort of a spiritual personality, might not recognize him were they brought face to face. On one point, scientists, and those who make no pretensions toward solving the mysteries of the Universe, stand on an equality. Those who have wandered back in the ages, hunting for the great, First Cause, have not found it. Reason as they will from effect to cause, it is mere supposition.

If limiting God to a finite comprehension is pantheism, then pantheism is not such a bogbear as to frighten a thinking people. Why is it more reasonable to call this mystery an infinite essence, than to say: "God is the one infinite, impersonal personality. One could say—The infinite essence was in the beginning and from that have all things been made that were made. No need to trouble about the essence, or where it came from. Some things are impossible even to a scientist. This is one of them. Subjectively to my own consciousness, God is the Divine Spirit, myself a part of God—ever so small a part, but with capabilities of growth; and to all of us, sometime in the great beyond there may come grand attainments, wherein the glimpses now received of the divine love which binds the soul of man to the eternal mystery called God, will be revealed.

I asked the question: "Does any Spiritualist to-day believe in a personal God?" because many have said they could subscribe to the creed of the Church of the Spirit if "Fatherhood of God" did not mean the orthodox God. I do not understand it in that way. All our ideas of God may be nearly the same, only differently expressed. Can not God be pictured in a way that all Spiritualists may agree as to his unity. I understood that Unitarians do not all believe in the personality of God. In reading their literature, as notably as I can understand, they make of God some sort of a personality just as M. C. Seecy does. When this personality is pictured so that we can comprehend it, there may not be a hair's breadth of difference between us. I find that a "person" also means "the manifestation of a soul." Call the soul of the universe God, and is he not above all, in all, and through all? Can there be conceived a greater fullness of the infinite love than we find through all these varied workings, from nature up to nature's God? Is this a too sensuous view? With patience, humility, and meekness I resign myself to whatever embodiment of God shall be revealed to me, whether objectively or subjectively. A. M. MUNGER.

Notes from Washington.

To the Editor of the Religio-Philosophical Journal.

Hon. Samuel J. Randall was much esteemed and loved, both as a man and representative statesman. It is understood that he was in humble circumstances, notwithstanding his long and efficient service to his country. He firmly refused to receive any present or favors of any kind, content to live with his means, honestly earned, without display. His example is appreciated and his integrity honored by a host of admiring friends of all parties. It is claimed by those who knew him well that Mr. Randall was a believer in spirit communion, and that he derived much help from the healing powers of a magnetic medium.

Prof. Chapman, formerly of Columbia College, New York, is an encyclopedia of scientific information, and I enjoy his free conversations greatly. For twelve years he took daily photographs of the sun, and is of course familiar with the phenomena of sunspots and solar cyclones, and their coincidence with changes in the climate of our planet. He tells us that in every instance of these great disturbances on the surface of the sun the magnetometer indicates it on earth. That about seven years this solar activity increases, during which time our seasons show increasing warmth, and then a decline commences which reaches the minimum in about seven years more, thus making a cycle of fourteen years, and that during this decline in solar activity, our seasons show a corresponding depression in the average temperature. We are startled by the frequent recurrence and disastrous cyclones on earth; but, on the sun, there are thousands of them sweeping across its billowy bosom continually, during the period of greater activity. But sunspots and solar cyclones are quite different and distinct phenomena. The largest sunspot photographed by Prof. Chapman is 68,000 miles in diameter! This would swallow sixty-four worlds, the size of ours, without choking, and perhaps call for more. Prof. Chapman made the first instrument for marking plates for spectrum analysis, which made 24,000 lines to the inch! But about 17,000 are all that can be profitably used and hold the distinction perfect for observation. Most of the elements known to chemistry are found to exist in the sun; and their identity is accurately determined by the spectrum. But thus far no trace of gold is found. We may therefore infer that the sun is not the local habitation of Christian saints. A peculiar phenomenon, and one for which no explanation has been found, is that the elements vary in the lines they represent. Copper makes one line only, and it is always the same, sodium, I believe, makes two; while iron sweeps the whole range of the spectrum. Nature is full of suggestions and such facts are good for speculation.

Washington is a beautiful city and rapidly growing. Since I was here sixteen years ago, it has, I think, doubled its population, and wonderfully changed in general aspect. The spirit of Bishop Newman's church rivals the Washington Monument, and makes a weak head dizzy to gaze to its apex. If charged with spiritual magnetism it ought to bring showers of inspiration from the clouds of heaven. At the G. A. R. Hall my advent was greeted with the fine audience, in spite of the counter attractions of Easter; and many familiar faces greeted me; among them, Col. R. T. Van Horn and wife, from Kansas City; Joseph Ingersoll, (a relative of Robert G.) whose mediumship and healing magnetism did much for us when Mrs. Howe had spinal fever ten years ago; Dr. Conant and wife, (formerly Clara Field) of Boston; Dr. E. Oscar Jenkins; Father Mayhew, and many others; and these reunions are profitable in many ways, as well as pleasant. Senator Dolph has introduced a bill to amend the act incorporating the Medical Society of the District of Columbia. The proposed amendment wipes out the Board of Examiners, and the ten dollar fee for certificates to practice; and another (Sec. 5) strikes out the law which prohibits the practice of medicine in the District of Columbia without a license from the medical society or a diploma. If this amendment becomes a law anyone can practice medicine in the Dist. without regard to licenses or diplomas, and nature's diploma, attested by experience, is the most reliable safeguard for the sick. The agitation on this subject in different states has been felt, no doubt at the Capitol. A bill introduced by Joseph D. Taylor in the House to change the common law of marriage to the customs of Modern Civilization in the Dist. of Columbia and the forts and arsenals of the United States," proposes to abrogate the disabilities the law imposes upon married women

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Hypnotism.

Hypnotism (from the Greek word *hypnos*) is the science of that sleep-like state which manifests itself by nervous phenomena. It may be produced by the influence of another or it may be self-induced. The young are more easily hypnotized than the old. Those who are concussive and passive, and who can and are willing to concentrate their attention on the intended sleep are the most susceptible. Those who cannot be hypnotized in the first place, may yield after renewed efforts. Hypnotization is easier in warm than in cold climates. Great intelligence is unfavorable to the hypnotic sleep. Of the three hypnotic states, the cataleptic, lethargic and the somnambulistic, the last is the most interesting. The somnambulist is a subject, a personality acting by his own impulse or obeying the will of the operator, yet with a peculiar consciousness that does not return to memory with returning wakefulness. The effects that can be produced by hypnotism are wonderful. Not only drunkenness, the tobacco and opium habits but rheumatism and other diseases of like character are cured by "suggestion". All this was demonstrated by La Roy Sunderland half a century ago, but the medical profession sneered at what he did. The world—scientific men included—had to grow before these interesting psychological facts could get orthodox-scientific recognition. They were none the less necessary in the growth from a materialistic to a psychical or spiritual view of man.

Frederich Anton Mesmer, after whose name what is now called hypnotism was long called, was born in Switzerland in 1734. He moved to Paris where his parlors in the Place Vendôme became the rendezvous of the polite world. It was while studying mesmerism with a view to exposing the impostures of Mesmer that James Braid made experiments which satisfied him that there were mental phenomena which must be attributed to a disturbance of the nervous system produced by the concentration of the visual powers, the absolute repose of the body and the fixing of the attention; that all depended upon the physical and psychical condition of the subject, not on the will of the magnetizer. He explained many somnambulistic phenomena by hyperæsthesia. Braid's work attracted much attention and stimulated investigation of the subject. During the last ten years hypnotism has, especially in France, been the foremost subject in neuropathology; and for four years a monthly has been published in Paris, a scientific journal named *La Revue de l'Hypnotisme*.

An esteemed contemporary refers to a "new thing called hypnotism." Hypnotism is no "new thing". The phenomena, so characterized above, as shown above, once known under the name of mesmerism. Pathetism is the name under which La Roy Sunderland used to classify this peculiar kind of mental phenomena. Fifty years ago he lectured on the subject in many states of the Union, and in-

vited persons to the platform and with them, gave remarkable illustrations of the power of one mind to influence and control other minds by "suggestion". Nothing more wonderful has occurred under the name of "hypnotism". In his last volume he substituted for pathetism the term "ideology". He was far several years a prominent Methodist minister and a successful revivalist. His success in hypnotizing people led him to consider whether the results of his preaching were due to the "power of the Holy Ghost" or to some psychical power which he himself possessed, and he finally left the ministry, and lectured and experimented independently, exhibiting his powers before audiences to the astonishment of all who witnessed them. Mr. Sunderland was a Spiritualist, he lived and died a Spiritualist. J. Stanley Grimes lectured on the same subject and described the phenomena of mesmerism or hypnotism under the name of "neurology".

Now the same class of phenomena investigated under the name of hypnotism, attracts more general attention because the scientific and the popular mind is more advanced and in a more receptive mood. Now the entire press is ready to acknowledge the actuality of psychical influence. A leading Chicago daily paper says that "every ring, trust and combine should be hypnotized and bidden to disband" that "mill owners and factory proprietors should be hypnotized into paying better wages and telling the truth," etc. The important question is, to what extent is this thought-transference, or this power of mind to influence mind, absolutely real, and how far does it or may it possibly affect personal responsibility. The JOURNAL may have something to say on this subject in the near future.

"The Survival of the Fittest."

An intelligent writer in *The Nationalist*, replying to Gen. Francis A. Walker's criticism in the *Atlantic Monthly*, of "Looking Backward," says: "If, as Mr. Walker suggests, it were the law of the survival of the fittest that has been in operation in the development of mankind, then indeed would the epithet 'brutal' be here misapplied. It is not, however, this law which has been at work; it is, as the declaration truly says, the 'brutal law of the survival of the strongest and the most cunning.' This is the law which plays its part among the brute creation, and there it may well be the fittest that survive. Thus it is the brutal law, and, inasmuch as man has some attributes which are not shared by the brutes, it cannot properly be called the 'human principle.' It is not the principle by means of which man's development has progressed, but rather that by which it has been retarded. It is in spite of this principle that mankind has developed 'from purely animal conditions,' into that which it is today; and a far greater capacity for a much higher civilization would have resulted if the law of the survival of the fittest had been allowed an unrestricted operation."

This is well said. By the term "the survival of the fittest" first used by Herbert Spencer, is meant by him and other leading writers on evolution, only the survival of those forms and faculties which are the best fitted to live in any given conditions. If the conditions are poor and low the survival of the fittest may imply the extinction of the highest, and the persistence of those only which are in harmony with low conditions. The variations in such an environment which are in the direction of higher organization are destroyed, and those only prevail which tend to make the creature more and more fit to live in such a medium. When the physical conditions are becoming less favorable for high development, the survival of the fittest implies the survival of the lower forms of life. Mr. Darwin's well known phrase is "natural selection." He has shown how in the "struggle for life," there has been a constant selection of those variations which have been favorable to the success and persistence of animal and vegetal organism in their different environments. But Darwin recognized the fact fully that as man has become an intellectual and moral being, the influence of natural selection upon him has been constantly diminishing and the influence of education, example, etc., has been constantly increasing. As man emerged from brutality and low savagery their own personal volitions purposes and plans became important factors in intellectual, moral and social development. Indifference to existing industrial evils cannot be justified or excused on the ground that they are the result of competition and that competition is necessary to progress. Competition is no more necessary to progress than is co-operation, and increasing co-operation is one of the characteristics of moral and social advancement. Competition will continue, but it must, as man becomes more enlightened and more humane, assume higher and nobler forms. By emphasizing the importance of co-operative industry the Nationalists are doing a good work, even though some of their theories as presented by Mr. Bellamy are impracticable.

Let Us Moralize the Struggle.

W. S. Lilly, who is not a state socialist, in the February *Forum* points out some of the results of fierce industrial competition, and expresses the belief that "co-operation is a key to a solution of the great problem." "To get out of men," he says, "the utmost exertion of which they are capable, for the smallest wages they can be induced to accept, is very widely supposed to sum up the

whole duty of an employer toward his hands. We have forgotten that these hands are men. We have treated them as merely animated machines. Well, I say, unhesitatingly, that to pit a destitute man against his destitute fellows, and to wring from him his labor for the scantiest pittance to which he can be ground down, is wrong. The necessity of the seller does not make it just to underpay him. If I give him less than a *justum pretium*, an equitable price, for his work, I do in fact rob him. And this is at once the most common and the most disgraceful form of theft. The most common, for it is found in all departments of life; the most disgraceful, because it is the most cowardly....

It may, however, be said, "everywhere throughout nature, variety and competition are the conditions of advance, the struggle for existence, the survival of the fittest, are truths, however stern, and are not to be altered by whole libraries of sentiment." I reply: The struggle for existence is, indeed, the universal rule of nature. But the business of man who is an ethical animal having perception of right and wrong, justice and injustice, is to moralize the struggle."

Mr. Lilly thinks that "the task which lies before the world is the re-organization of industry upon an ethical basis. The era is surely approaching when in Mr. Herbert Spencer's happy words, 'One man will not be suffered to enjoy without working, that which another produces without enjoying'; when what Mr. Mill justly calls 'the great social evil of a non-laboring class' will no longer be tolerated; when the true answer to socialism with its barbarous schemes for the abolition of capital, will be given by the vast extension of co-operation which will make every laborer a capitalist. Co-operation! That word is a key to a solution of the great problem.... It seems to me not easy to overrate the disastrous effect upon national life that must result, in proportion as the state assumes the function of the father, the master, the guild, the church. I believe the new industrial organization that the world must have, will be a natural growth, not an artificial machine—a growth rooted in the essential needs of human nature, which are ethical needs; in the regulative principles of human action, which are ethical principles, in 'the mighty hopes that make us men,' which are ethical hopes. So much seems to me certain.... The wisest can but discern dimly the shadowy outlines of the new order: 'the baby figure of the giant mass of things to come at large.' It is enough for us to look for, and hasten unto, that ampler day.

"Enough, if something from our hands have power To live, and work, and serve the future hour."

Bishop Spalding's Mistake.

Says Bishop J. L. Spalding in the *Arena* for April: "We are a Christian people—why should we be ashamed to confess our faith? ... Christianity, in fact, though not legally established, is understood to be the national religion.... What good reason then is there why we should not write God's holy name upon the title page of our organic law." The majority of the people of the United States are Christian, nominally if not in fact, but the "Government of the United States" to quote from a document—a treaty with Tripoli—signed by George Washington as the first President of this republic, "is not in any sense founded on the Christian religion," etc. The national constitution is a secular document. It was the desire of the founders of this Republic to establish a government under which all should have equal rights, which should in no way discriminate against any class, on account of religious belief. In reply to a letter from New England ministers complaining that the word God had been omitted from the constitution, Washington, who was President of the convention which adopted that constitution, said in substance that religion belonged to the churches and not to the government. Does Bishop Spalding think that putting the name of God in the constitution would make men reverence God or cause them to love their fellow men more than they now do? If Theism or Christianity may be the established religion of the government, what objection would there be to making the established religion Roman Catholic if that faith should gain ascendancy by reason of the numerical strength of its adherents? Doubtless Bishop Spalding would rejoice in such a result. Why cannot all agree to let religion rest on its own merits without governmental recognition, either directly or by implication? The leaders of the "National Reform party" declare that this is a godless nation because the word God is not in the constitution. The idea seems to be that unless there is a recognition of God in every important public document, God is insulted and ignored, just as though the starry heavens and the human soul, needed to be supplemented by three printed letters of the alphabet inserted in a man-made instrument, in order to remind the people of God's power and presence.

"Public Defenders."

Mr. W. F. Aldrich of Alabama, and his wife, Mrs. Josephine Cables Aldrich, who as Mrs. Cables was known some years ago as editor of the *Occult World*, published at Rochester, N. Y., are working earnestly to bring about certain reforms in the administration of justice. They intend to spend \$10,000 in the work of arousing public sentiment in favor of legislation that shall secure to all persons accused of crime attorneys appointed and paid by the State, these attorneys to be called "Public Defenders." Now, they say a person accused, without money to pay lawyers and without friends, is almost

certain to be convicted. The judge, the jury, the sheriff and his deputies and the district attorney—generally an able lawyer, are all paid by the State. True as a matter of form, an attorney is appointed to defend the accused, but he is often a young or inexperienced lawyer unable to cope with the district attorney and does not work with the same interest and success that he would were he adequately paid for his services. "In every other situation it is agreed that the party who is paid is naturally interested in the party who pays; and it is so also, with the judge and jury—the district attorney makes his record on the number of convictions he can procure. This is recognized through the South as a great injustice and in several States the county solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. We would suggest that the State shall employ 'Public Defenders,' whose duty it shall be to appear in all criminal cases as attorneys for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees of this office should be lawyers of equal ability to the district attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the *New York World*, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give \$5,000 each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery."

It is hoped that the efforts of Mr. and Mrs. Aldrich will call attention to the evil they point out in the administration of justice and that the method which they recommend or some similar one will be adopted in all the States.

Industrial and Social Evils.

An interesting and significant paper appears in the *Century* for April, entitled "A Programme for Labor Reform." It is a "Report to the Sociological Group by a Committee consisting of Seth Low and Richard T. Ely." It points out many of the existing industrial wrongs and social evils and then outlines a programme of legislation and action as a remedy. The paper is very outspoken in condemning the oppression of the poor by the rich and decidedly socialistic in the remedies which it recommends. It takes the ground that the labor problem is but a fraction of the entire problem of industrial society, and that the latter problem even is but a part of the whole social problem, which must include art, religion, literature, etc. The disposition to treat the labor problem as a class problem is deprecated. "The real advance of labor can come only as a part of true social progress which requires that the humblest classes share to an increasing extent the benefits of civilization. The interests of the laborers are identical with the interests of society as a whole, and advance of the interests of wage-earners means general social advance. It is now seen that factory legislation once regarded as class legislation, is in the interests of the whole nation."

The paper further says: "On the whole, there is reason to believe that absolutely speaking, the condition of the masses in all civilized lands has improved and not deteriorated in the past generation of the world's history. Yet in some respects we are obliged to acknowledge even an absolute deterioration in large portions of civilized society." The fact is mentioned that the mass of breadwinners are congregated in great establishments where manufacturing on a gigantic scale is carried on for an uncertain and even a capricious world-market. The old security of existence when artisans and mechanics owned their own tools and "occupied an esteemed position in the American village," is gone. Irregularity of employment and of income in our large cities, leads to enforced idleness and intemperance. Women and children especially are exposed to the debasing influence of bad men found in every large community. The locations of industry are changing rapidly and "the laboring population, continually changing domiciles, fails to take root anywhere and loses the moral strength which comes from a secure local connection." If machinery has been a blessing it has also been a curse. The higher faculties are deadened by mere routine. "The mind and muscles acquire speedily certain aptitudes, but become inflexible at an early age. 'What,' asks Prof. Roscher, 'must be the aspect of the soul of a workman who for forty years has done nothing but watch for the moment when silver has reached the degree of fusion which precedes vaporization?' Perpetual changes in methods of manufacture reduce skilled workmen to the ranks of common day-laborers. Wages in general have probably increased, but so has the number of idle days as well as rent and the expenses in many directions. Legitimate wants have also increased."

The paper, some of the ideas of which are here summarized, further points out the dwarfing effects physically and mentally, and the bad moral influence of child-labor in stores, shops and factories. This evil is constantly increasing as is the labor of women in industrial establishments. Women and children are becoming more and more the natural com-

petitors of laboring men. The establishments in which the employes work the largest number of hours "are precisely those in which the labor of women and children predominates." The increase of rent in cities, due to their growth, compels men, women, and children to crowd together in a condition destructive of health and wholesome family life. "The slums of cities are breathing-holes of hell, and the only way to reform them is to sweep them from the face of the earth." In some trades Sunday work or night-work, or both, are almost universal, and with many, as for instance street car employes, the excessively long working day is one of the results of "corporate greed." The mortality of the poor, especially of children is large. The condition of American workmen has been lowered by excessive immigration of foreigners, many of them of a low class. The division of labor has developed a large number of one-sided men who are dependent upon their employers. M. de Tocqueville is quoted: "Nothing tends to materialize man and to deprive his work of the faintest trace of mind more than the extreme division of labor."

The authors of this paper further say that labor being a commodity those who control it too often interfere tyrannically in the politics and social life of the working classes. Accidents occurring in large numbers increase the class of widows and orphans. "Probably no railways in the world are so destructive of life as the American. Over 2,000 employes were killed, and more than 20,000 injured in 1888. Their peril is spoken of by President Harrison as being as great as that of a soldier in time of war. This loss of life can be prevented, but money is valued more than life and it would involve expense for improved appliances. Elsewhere we find employers' liability acts, but they are with us few and imperfect, and the tendency of our courts is to decide against workmen in suits for damages."

Allusion is made to some of the moral evils. "Churches have left overcrowded workmen's quarters, and spiritual oversight and culture are withdrawn." Marriage is contracted at an early age with no appreciation of its responsibilities. "Parents neglect children, and later children neglect parents." The saloon is a perpetual temptation to those who live in labor quarters. Class hate has been nourished by the struggle of social classes, and bitterness takes the place of affection and friendly intercourse. Employers too often consider only the contract between them and their workmen, disregarding the ethical obligations to help them when they can. "A general wide spread lawlessness is both a cause and a symptom of disease." The "employment by corporations of armed bands of hirelings must be noticed as an anarchistic tendency." Another serious evil is "the employment of spies and informers with whom the ranks of laboring men in the United States are honey-combed as nowhere else in the civilized world." The number of imprisoned criminals is increasing every year.

The Remedies.

The *Century* paper not content merely to oppose evils which exist, makes definite recommendations as to the best way to prevent social and industrial troubles.

One of the obstacles to progress, the paper claims, is the popular optimism which teaches that things are as they should be. "This unworthy optimism is a lie and surely those who keep it going are doing the devil's service." And yet there is no occasion for pessimism. What George Eliot fitly named meliorism, to distinguish it from both optimism and pessimism, is doubtless what the authors of this paper would have encouraged. The Church "must show the Christian faith and love of early Christianity," it must take hold of the life of men directly and in many ways; the clergy should be trained in social science. The family must be elevated and this can be done through associations like the Divorce Reform League, the Church, and partly through legislation. The gravity of marriage and the responsibilities of parenthood must be impressed upon the young by public teachers. Compulsory education should everywhere be enforced. Our schools are inferior to those of Germany, Switzerland, and England. "While in the self-complacency of optimism the American eagle has been deafening us with his screams, other countries have been slowly but quietly improving their schools, and we have stood still or made but slight advance." Manual training and industrial education must be encouraged. Girls ought to be taught "sewing, cooking, and other womanly occupations. Preparation for life must come to an increasing extent through the school." The school years should be extended and we should expend three times what we now do on our schools, and this work should be supplemented by private efforts like the Chautauque reading circles.

Stricter sanitary laws are required, and the dwellings of the poor should receive attention. The whole tenement-house system should be reformed. "It is a sad commentary on our Christian civilization that when there is more than one man in New York City claiming to be a Christian, who, alone and unaided could reconstruct the entire tenement-house districts of the city, the unspeakable wretchedness and squalor of its slums continue almost unabated." Factory laws requiring factory inspection by men of character, protection against dangerous machinery, prohibiting the employment in factories of persons under fourteen years of age, and limiting the working time in factories for women and per-

sons under eighteen to fifty-four hours a week are among the measures recommended. Employer's liability acts should be universal. The civil service should be reformed and police brutality, which has already attracted the attention of foreigners, should be stopped at all hazards. Labor organization should be recognized as a necessity and "to harass them by injustice, as is being done too often by our courts under a revival of obsolete laws and constructions, will inevitably lead to their degradation." There should be leagues in every State, in every city for the protection of public property and "to secure for the public the full value of public rights, like the right to use streets by horse and electric cars, elevated roads, etc. Had that been done in the past, we should in our great cities have had three-cent street-car fares before this or large public revenues from street cars."

State and municipal savings banks should be started when practical and private banks rendered secure. "It would be well to have the debt of a city like New York held in small sums by the masses." Contract labor and the most degraded foreign element should be kept out of the country. Laws should be passed which will secure individual responsibility of managers of corporations which now defy public rights and often steal public property with impunity. Monopolies, like gas, water and electric-lighting works should be under direct public management. Public libraries ought to become more numerous. A reform of taxation, which bears now most heavily on the poorer classes, is necessary. Labor bureaus, arbitration, some kind of insurance system to insure against accident, sickness and old age, a development of fraternal beneficiary societies, profit-sharing, encouragement of co-operation, are all recommended.

The paper concludes thus: "The laboring classes know their friends and will willingly follow culture and wealth, provided culture and wealth are wise and virtuous and show sincere devotion to their interests. The testimony of men like the Seventh Earl of Shaftesbury bears witness to this, and Prof. Bretno says that before the anti-socialistic law was passed in 1878, even the German social democrats—save perhaps, a few insane extremists—were always ready to listen to a manly and sympathetic word, even from one who differed with them. We who write this paper have, in our experience with American workmen, found abundant confirmation of this testimony. Let those who are fit for leadership assume leadership."

Titles.

"We must," says James Parton, "take care to say 'Mr. Gladstone' in speaking of the Premier. To this day, elderly Englishmen talk of 'Mr. Canning,' 'Mr. Pitt,' and even 'Mr. Fox,' although the statesman last named is more fondly styled 'Charles Fox' by men of his own party. When Englishmen call a personage 'Mr.' it is a way of intimating that he stands above other titles, and that, like the first 'Mr. Pitt,' he would have to descend to a lordship.... Ten lines a week in the London Times dispose of the royal family, but ten columns are sometimes insufficient to appease the curiosity of the British public with regard to William Ewart Gladstone." Nevertheless, those royalties still have their use; for in all those old countries there are vast numbers of people who can be influenced only through their imagination. But those who feel under the necessity of having "Hon." or "Rev." prefixed to their names, or LL. D., D. D., or Ph. D. written after their names, would do well to remember that the fact indicates how far they are from the commanding position and success of a Darwin, a Mill, a Spencer, a Parker or a Beecher, a Morse or an Edison, to whom titles can add nothing whatever. Think of "Prof." before Darwin's name, or "Ph. D." after that of Spencer! No wonder Beecher did not want D. D. added to his name, and that Edison will not use, and regards as childish titles bestowed upon him in Europe, for which many would give all the wealth they possess. We say Dr. Brown, Prof. Smith, Rev. Black, but always (if indeed any prefix at all is used), Mr. Washington, Mr. Lincoln, Mr. Jefferson, Mr. Webster. And yet there are many persons who feel hurt and will sometimes resent the fancied insult if they are addressed as plain Mr. with no other prefix and with no suffix to their names.

Gen. Devens closed his address at the celebration of the twenty-fifth anniversary of the Loyal Legion, in the Academy of Music, at Philadelphia last week, as follows: "Companions, my brief task is ended. In the conflict and in the years that have followed, half of what were once our members, it is probable, have passed the barrier that separates the seen from the unseen world. They are the advance of that army of which we are the rear guard. Somewhere they have halted for us, somewhere they are waiting for us. Steadily we are closing to them. Let us sling on our knapsacks as of old, let us cheerily forward in the full faith that by fidelity to duty, by loyalty to liberty, by devotion to the country which is the mother of us all, we are one army still."

Spiritualism teaches that death is but transition, that man is a spirit and that he enters the Spirit-world with fewer limitations and with larger opportunities, but with the same character which is formed during the earth-life. The best way, therefore, to promote men's spiritual interests, to fit them for the higher life, is to improve their intellectual and moral condition in this stage of existence. There are evils to

be fought, wrongs to be righted, and reforms to be accomplished in the interests of the people. He who is indifferent to the present industrial and social agitations, while entirely absorbed in contemplating the future life, should consider that no man liveth to himself alone, and that the best way to promote his own spiritual growth and that of his fellow-men, is to work for moral and social amelioration now and here. The well-being of the millions depends largely upon the right solution of great problems that now confront all who are in the current of the world's progress. This is the reason that the JOURNAL gives a large portion of its space to the discussion of these subjects.

Chauncey M. Depew has been in the South and has expressed his views on the "race problem". Wherever the negroes accumulate property, he says, and attain a fair degree of education, there is no trouble about negro supremacy. He thinks the problem will solve itself because of the gigantic strides the colored men are making in education and property getting. He thinks it is unwise to try to force the recognition of the negro as a voter by federal election laws. His position is criticized by journals of his own party, but he sees that intelligence and social influence will rule, in spite of legislation, and he puts emphasis on the importance of the education and elevation of the negro, rather than on the theoretical right of the negro to vote by reason of the fact that he is a person.

A Montreal correspondent writes: "A meeting of Spiritualists took place at Montreal, P. Q., on Sunday evening, presided over by George Dawson, Esq., to present Mr. G. W. Walrond with a purse of money and to bid him good by and God-speed. Mr. Dawson in appropriate terms referred to the good work that had been done during the past seven months, and the increased interest manifested by outsiders since Mr. Walrond's arrival in August last, the whole of his work having been given gratuitously. Mr. Walrond responded and thanked the subscribers for their gift and sympathy. Subsequently the guides controlled and gave an address on the "Future of Spiritualism," which they asserted depended more on the unity, action and morality of Spiritualists themselves than upon the phenomena presented to them from the spirit spheres. The object of Spiritualism is two-fold, viz., to demonstrate the continuity of life after death, and to make those who enlist within its ranks better men and women. Mr. Walrond leaves this week for Chicago, where he will be employed for three or four months, when he again returns to Montreal to continue the good work."

Mrs. R. C. Simpson formerly so well and widely known as a medium, was in the city last week on business and to visit her son. Mr. and Mrs. Simpson are now residents of the thriving little city of Centralia, Washington, where Mr. Simpson publishes a daily paper. Though for some years retired from public mediumship, Mrs. Simpson still retains her power and is in much better health than when she quit public work. At our solicitation she promised to favorably entertain the thought of assisting psychical research by affording Dr. Hodgson an opportunity to experiment with her some time within a year or two, and possibly to cross the Atlantic also. Mrs. Simpson reports a great rush of emigration to some parts of Washington, and rapid increase in land values.

W. W. Astor is about to furnish Trinity Church with bronze doors costing a hundred thousand dollars. When there are so many worthy objects to which a man of means can contribute money for the relief of suffering, for education, sanitation and the improvement of social conditions, Mr. Astor's disposition of his money in this case, reflects no credit upon him. He is never likely to hear in reference to this case the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." The Trinity Church corporation owns many millions of dollars worth of property—including houses used as gin mills and dens of prostitution—much of which is exempt from taxation. This may seem incredible but it is true.

A convention of working-girls was held in New York last week. Delegates were there representing all classes of female workers from shop girls and dress-makers to authoresses. Delegates were present from working-girls' clubs in Boston, New York, Philadelphia, Baltimore, Chicago, San Francisco, and other large cities. Mrs. Grace Dodge, the president, thus stated the object of the convention. "For six years past we women have been learning to live and work together by means of co-operation for mutual help. It is that in a broader way we should still continue to co-operate and work for each other. What can be done to develop busy workers and to show to others their capabilities?" Several papers were read bearing on co-operation of women. Resolutions were adopted in favor of organizing a United Association of Working-Girls' Societies. The movement is a most worthy one, and it will have the good will and sympathy of the public.

According to Talmage the devil is the cause of influenza. Physicians will please take note of this discovery. The Brooklyn preacher says: "Satan, who is the 'Prince of the Power of the Air,' has been poisoning the atmosphere in all nations. Though it is the first time in our remembrance, he has done the same thing before. In 1696 the unwholesome air of Cairo, Egypt, destroyed the life of ten thousand in one day; and in Constantinople in 1714 three hundred thousand people died of it. I am glad that by the better sanitation of our cities, and wider understanding of hygienic laws, and the greater skill of physicians, these Apollonian assaults upon the human race are being resisted. But pestilential atmosphere is still abroad; hardly a family here but has felt its lighter or heavier touch." It is gratifying to know that man by his knowledge, gained through suffering and sacrifice, can lessen the effects of the work of Satan, who, it seems, wanders about poisoning the atmosphere, but one cannot help wondering why Mr. Talmage's God, who every now and then, strikes men dead and blows them up for blasphemy, does not dissuade Satan from his mischievous and malicious business of poisoning millions of people, or if that cannot be done, why he does not put an end to the career of his satanic majesty? Mr. Talmage talks twaddle, but no other man in America, except possibly Ingersoll, has audiences as large as he addresses.

In the *Nationalist* for March, Laurence Gronlund quotes this passage from a work on "State Socialism" by Claudio Jannet, Professor of Political Economy at the Catholic Institute of Paris. "The State must not pursue the chimera of bringing production and consumption into equilibrium. Observation indeed, shows that there is in humanity, by reason of the original fall, a certain amount of economic suffering which no material progress can possibly remedy. The crises of over production are the scourges, inherent in our modern economic condition. Catholics who talk of suppressing our economic anarchy, and of harmony and equilibrium of interests, forget that one of the consequences of the fall of Adam has been to render labor painful, to make the earth grow thistles (The professor's own italics). No progress of science, no social institutions can ever make them disappear." No wonder Mr. Gronlund was amazed when he read this passage or that he exclaimed in commenting on it, "What a monumental stupidity in a modern professor of Political Economy!"

GENERAL ITEMS.

Mrs. Gill, medium, of 482 Washington Boulevard wishes the JOURNAL to announce that she will on May 1st remove to 2 Warren Avenue, Flat 4.

Giles B. Stebbins speaks at Farmersville, N. Y., April 27th; Friendship, N. Y., on May 4th, and from thence goes to New York City to arrange for publication of a book.

Mrs. Chant, of London, who enchanted everybody in America who listened to her two years ago, is again on this side the Atlantic. Mr. G. B. Stebbins writes that she spoke in Detroit last week, and aroused all the old-time enthusiasm.

The Boston *Globe* says editorially: "Speaker Barrett joins those Socialists who are urging that towns and cities should have the right to manufacture and distribute gas just as they distribute water. The speaker's own town in particular desires the privilege. The idea is a mighty good one if it does wear the Nationalist label."

"Truth's Fairy Tales," an elegantly bound and artistically illustrated little book by Julia Winchester, comes to this office from the Christian Science Publishing Company, 87 Washington St., Chicago. The style is concise and the language felicitous, and the tales, although written for children, may be read with benefit by all who would dwell in "the kingdom of the spirit."

The public has become exceedingly doubtful whether Keely has really made any great discovery, but Dr. Joseph Leidy, of the University of Pennsylvania and President of the Academy of Natural Sciences, said the other day to a newspaper reporter: "You may announce to the world on my authority that John F. W. Keely has discovered a new and wonderful force." Prof. Leidy probably knows more about physics than psychics and hence his opinion may be worth more than it was as a member of the Seybert Commission.

Our present industrial life is popularly supposed to date from far back, but the truth is it is comparatively new. Mr. Thos. Kirkup, a writer for the *Encyclopædia Britannica* is quoted in the *Century* as follows: "The present system of competitive industry, which to most men is so rational and familiar that they cannot even realize the possibilities of any other, is but of yesterday. Free private ownership of land, the free right to choose what industry you please, and to follow it as you please, have even in Western Europe come into force only since 1789."



Readers of the JOURNAL who want a copy of the original Webster's Unabridged Dictionary will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

Notice.

The Connecticut Spiritualist Anniversary Association will hold its fourth annual convention at Grand Army Hall, on Saturday and Sunday April 26th and 27th, in Norwich. It is desired that the friends throughout the State shall show their interest in this meeting by their presence and by sending delegates to represent them and the cause. Norwich, the "Rose of New England," is beautiful for situation and the last days of April with balmy air will bring pleasurable recollections of the incoming beauties of spring.

The selections of the place and the time of holding the convention should ensure a large and successful gathering. Two of our best lady speakers will adorn the platform on this occasion. Mrs. R. Shepard, Lillie and Mrs. H. S. Lake. The programme is as follows:

Saturday, April 26th, 1890, 11 A. M., business meeting; secretary's reports, choice of officers, etc.; 2 P. M., discussion on society work and public schools; 7:30 P. M., invocation. Mrs. Lillie; lecture, Mrs. Lake; vocal music, Mr. Lillie; improvisation, Mrs. Lillie. Sunday 27, 11:30 A. M., lyceum session; 1:30 P. M., invocation, Mrs. Lillie; lecture, Mrs. Lake; poem, Mrs. Lillie; vocal music, Mr. Lillie; instrumental music by orchestra; 7:30 P. M., poem, Mrs. Lake; lecture, Mrs. Lillie; song, Mr. Lillie; psychometric reading, Mrs. Lake; music by orchestra.

Cheap Excursions to Attalla, Alabama.

The Moon Route will on April 26th, 27th, 28th and 29th, sell tickets at reduced rates to Attalla, Ala., and return, for the Great Land Sale, April 28th, 29th and 30th, tickets good until May 10th, with privilege of stopping over at Chatanooga, Lookout Mountain, returning. Don't miss the opportunity to visit the New South. Express trains daily to Cincinnati, connecting with the Queen & Crescent Route. Attalla is the natural eastern gateway of the great future iron manufacturing district of North Alabama, in the center of the rich soft red and brown ore belt, with coal and limestone in easy reach, has four (4) railroads, fine water power, three (3) furnaces, car works, cotton compress, oil well and planing mills. But three years ago a village of four hundred, now a thriving city of 2,000. The sale is under the auspices of Attalla Iron and Steel Company and consists of choice manufacturing buildings and residence lots within the corporation limits of the city and adjoins the vast coal and iron fields.

College of Therapeutics.

The 12th session begins Monday, May 5, 1890, 7:30 P. M., at 4 James Street, Boston, and continues six weeks, presenting the new science of the soul, brain and body. Sarcogeny, and the new methods of practice based thereon, (unknown in all colleges), together with the psychometric diagnosis of disease and character, and some new apparatus for controlling disease, never before presented, which promises marvelous results. The new system of practice taught in the College of Therapeutics is now being successfully applied by its graduates. Fee for the course \$25. Address, Dr. J. B. BUCHANAN, 6 James Street, Boston.

Among the list of books that Hugh O. Pentecost Editor of the "Twentieth Century," values highly are the following: Our Heredity from God, by Rev. E. P. Powell, price \$1.75; Liberty and Life, by the same author, price 75 cents; and Childhood of the World by Edward Clodd, price 40 cents. He cordially recommends them to his readers. They are for sale at this office, and orders will be promptly filled.

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AND
INFORMATION ON VARIOUS SUBJECTS

MRS. ELNORA STONE.

Confirmation Still Wanted

CONFIRMATION WANTED.

During a s-ance held at my residence on

London, England, Feb. 23.

ness who could have informed her of this event? Mr. Kennedy, it seems, had business in London and presumably persons were there who had been advised of his death. Had the medium any means of learning the fact? Mrs. Kennedy is a Spiritualist. Has she or any of her friends been in correspondence with persons in London, from whom the medium could have obtained the information independently of telepathy and without a communication from the spirit of Mr. Kennedy. A satisfactory reply to these questions is necessary before a scientific investigator will accept Mr. Rogers' communication and the letters from Glenwood as incontestible proof that Moses Kennedy actually spoke through the medium, Mrs. Everett. Will Mrs. Kennedy, Mr. Rogers and all interested help the JOURNAL to confirm or to disprove this test? The truth and the truth only is desired.

532 the Editor of the *Religio-Philosophical Journal*

What does Swedenborg say on the subject? In

Michigan State Association--The Reid Case.

To the Editor of the Religio-Philosophical Journal

I am not giving my own opinion, and am not blind to the power of prejudice in a case like this. I would be glad if a fair trial would result in proving Mr. Reid as innocent before the law as he is in the minds of his warmest friends. But the plain truth is that this case is not a trial of Spiritualism, but of Mr. Reid.

G. B. STEBBINS.

... ..

superfuous means whereby they can be unloaded of superfluous dollars. No discredit to astrology; such persons are not the enemy of the poor, but of those who are ignorant. On the other hand, no one honestly inclined and conversant with it will lay claim to satisfying all the absurdities demanded of its devotees and those who would "test" it; nor will they view with aught but disgust the pretensions, blatant ignorance and brassy assertions and lies contained in much of the advertising matter relating to the thing. It is not to be despised, and to be discovered of course, and much to be modified. But let us be thankful for the truth we have in it. If in unscrupulous hands it is made to pander to

Astrology touches upon, (1) individual human affairs and mental and physical constitution, (2)

Extraordinary Phase of Mind Reading

to the Editor of the *Religio-Philosophical Journal*

could be made to record the image upon a prepared paper. This opens a wide and interesting field for investigation and experiment, and I firmly believe that it places in our hands the key for unlocking the mystery that has hitherto surrounded the method of thought transference, and that it will enable us to comprehend its method as fully as we now do the method of seeing.

He then removed the bandage from my eyes, and, at his suggestion, I stood up beside him. Both vases were open on the table; in one of them was a number of pieces of very thin white paper, about three inches square; in the other was a single piece of paper, of like size, color, and shape, immersed in what seemed to be water. This the priest took out

in my mind while sitting blindfolded on the floor.

Upon examining the paper, the verses appeared as they were printed in the Second Reader, and above them was a copy, in faint outline, of the illustration showing the boys marching in uniform, and in the

distance the neck or geese and the "sturdy gander that stopped to show fight." Several lines of the poem that I had been unable to remember were missing in the picture; and in one place where I had misquoted a word, my mistake was shown on the paper.

The priest declined to tell me how the paper was prepared, or the pictures produced. The manner of their production is a secret known only to the priest-

Professor Durand, to whom I related my singular

His paper led to considerable discussion. Those

Over all the pictures produced during my interview with the priest there ran a number of fine

Unfortunately, no way is known to the Chinese to preserve these wonderful photographs of the mind. They gradually fade away, and in half an hour disappear entirely. Indeed, when subjected to any

[NOTE.--We give the above extraordinary narrative for what it is worth. It is published in a popular and respectable periodical, over an equally respectable signer's name, and relates to the occultism of a people far in advance of other nations in some spiritual and still more magical powers. The Editor, herself, has seen quite enough of Chinese occult powers to place entire confidence in the truth of the narrative, and commends it to the careful consideration of our readers.]

Page 3 of 3

their wits end, and the Bible says they have to study that—the wonders of redemption. I warrant they have not fully grasped it. The apostle says: "Which thing the angels desire to look into." That is a subject that excites inquisitiveness on their part. No one but God himself can fully understand the wonders of redemption. If all heaven should study it for

the other side. Many a skirmish have the two armies had, but the great and decisive battle is yet to be fought. Meanwhile, the battle is being set in array, and the forces celestial and demoniacal are confronting each other.

F. Hartmann Explains.

To the Editor of the *Belgian Philosophical Journal*

For him the editor's call attention to the fact that my article was entitled "The Talkative Editor" which appeared seriatim in the pages of *Lucifer* has been entirely disregarded by the editors of that journal; perhaps to Madame Blavatsky's inability to attend to editorial work during her recent illness. The story represents the adventures of a "theosophical Don Quixote" who seeks for wisdom everywhere except in the right place. He joins a "Society of Disciples of a Wisdom" and finds nothing but folly. Finally in the last chapter he discovers that true wisdom cannot be found anywhere there except by the attainment of the knowl-

What Causes the Vibrations.

To the Editor of the Religio-Philosophical Journal.

The following is quite an interesting experiment. Tie a fine thread to a small metallic weight (a finger

To the Editor of the *Revue Philosophique* Journal

DE L. S.

Subjects.

"Gollah," one of the famous trees in California, is twenty-three feet in diameter at the base and estimated to weigh 100,000 tons.

Mrs. Grover Cleveland is fond of French litera-

Pope never could compose well without first de-
claiming for some time at the top of his voice, and

Fortress Monroe is the largest fortification in the world. It has already cost the American government over \$3,000,000. The water battery is considered one of the finest military works in the world.

where she has resided most of her life, and is regarded as a very handsome woman.

Mrs. Jefferson Davis will undertake the task completing the autobiography begun a few years ago by Mr. Davis. It is understood that before his death Mr. Davis had accumulated ample material for the construction of the contemplated volume.

Rousseau had the greatest difficulty in composing his works, being extremely defective in the gift of memory. He frequently said, "I cannot remember."

carried to him there and he worked on them for hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies.

Voltaire was a most impatient writer and usually had the first half of a work set up in type before the second half was written. He always had several works in the course of composition at the same time. He usually had the sketch of a tragedy set up in type and then rewrote it from the proofs.

Later, when studying, always had his dog at his feet. An ivory crucifix stood on the table before him, and the walls of his study were stuck around with caricatures of the Pope. He worked at his desk for days together without going out; but when fatigued he would take his flute or guitar with him

A new illustration of an old proverb was afforded by an Augusta, Me., man the other day. He was at work on the ice and proudly remarked: "I've worked twenty-two years on the ice, and have never been in the drink yet." As he said this he straightened himself up a little more, threw his head back, his feet flew out from under him and away he went into the canal.

A little fellow in Buffalo was taken ill and the physician administered medicine. On being put to bed he was advised by his mother to pray that his health be restored. So kneeling at his crib his little lips lisped: "God bless papa, God bless mamma, God bless everybody, God bless the doctor and the med'cin' to make me well. Amen." Next morning the poor little chap was merry and he exclaimed:

the poor little chap was worse, and he alarmed the fond parents by symptoms of skepticism as to the efficacy of prayer. He was admonished that perhaps the Lord wasn't quite ready to answer his prayer and to try again. So kneeling the second night he prayed thus: "God bless papa, God bless mamma, God bless everybody, God bless the doctor and I hope to God the med'cin' will work to-night. Amen." The boy got well.

Lillian Whiting in a letter printed in the *Inter-Ocean* says: "A very curious truth is that an impression transferred may be latent for a time in the unconscious self, and only emerge into the conscious self after days or weeks—a view which would explain apparitions that are tardy in appearing. Telepathic experiences are becoming more and more common as mental perception grows finer. It seems to be a kind of mental electricity—the thought leaping from one brain to another with lightning-like rapidity, and with no regard to distance. It is

the attraction of mental conditions. Doubtless many of the simultaneous inventions and much that seems like plagiarism in literature is really due to this untraced law whose action the Society for Psychological Research is closely studying."

AN APPEAL TO CESAR.

HELEN T. CLARK.

The dull stain has deepened and grown,
"Little Father," that rests by your throne,
And, lo! where the torture! ones are,
Rings a cry o'er the snow-fields afar!
Will you hear it, O Cesar?

In the huts and the homes of your realm,
Hides a power that must needs overwhelm—
And on the horizon a star
Trembles, caught on the sunset's red scar!
Will you see it, O Cesar?

Chained hands in their agony lift;
Thoughts unchained and desperate drift
Across the seas to the bar
Where stands our New World avatar!
Will you heed them, O Cesar?

When the thunder of footsteps shall break
At the gates of your palace, and shake
To impetuous your throne
Dare you trust to your Muscovite frown,
That tumult to down?

God reign! and the wall of your "child,"
Scourged, knotted, betrayed and exiled,
Shall pierce through the universe—roar
Till the thunder that breaks at your door
Shall be still as a corpse!
Northumberland, Pa.

George Hosmer, Onset, Mass., writes: I admire your bold outspoken denunciations of fraudulent mediums, and if there were more like you the world would be the better for it.

Louise Ingraham, Summit, R. I. writes: Spiritualists need to make Spiritualism more spiritual to the world that it can regenerate the heart of humanity and satisfy the need of the soul. The greatest need of the whole world is that human individualism should recognize this simple truth—that growth and progress consist in the true religion of the soul of the universe. In other words, evolution and involution are the true science of existence, and when they are understood the religion of the future will be revealed.

Carroll, Baltimore, writes: Our friends had made extensive preparation for celebrating the forty-second anniversary of Modern Spiritualism, but unfortunately our speaker, Mrs. Rachel Walcott, was unable to come to the city to put in her appearance. The interest in the meeting was widespread. The hall was packed to its utmost capacity, and many were unable to get into the room. The disappointment of the audience was great when informed that Mrs. Walcott was too ill to be with them. It happened fortunately for us, that Mrs. L. B. Sayles of Killingly, Conn., was in the audience, and consented to address them, in a few well-chosen remarks, replete with the truth. On the 6th, Mrs. Walcott, was still confined to her home, and Mrs. Sayles kindly came forward again to our help; and delivered an address that was highly praised, and attentively listened to by the audience.

Mrs. Mary Parkhurst, Rochester, N. Y., writes a private letter to the editor that we cannot refrain from quoting in part: I am still in practice healing the ill of suffering humanity. I have given magnetic treatments for over thirty-two years, and have as good success now as ever; so you see if one lives a life of temperance in all things, magnetic healing does not exhaust the vital powers. I suppose few mediums have worked in every manner as I have with my housekeeping cares, as well as my professional ones. It is a constant demand and I know with my spirit I am enabled to do it, indeed I feel continually that with and by the aid of the spirit, I have the power to do this, my life work. We have as ever a great appreciation of the RELIGIO-PHILO-SOPHICAL JOURNAL, could not well do without it. I hope you will live long in your mortal body to continue your labors in giving us so well managed a paper.

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Spirit Workers in the Home Circle is an autobiographical narrative of psychic phenomena in daily family life, extending to a period of twenty years, by Morell Theobald, F. C. A. Price, \$1.50, postage 10 cents.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders.

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Prof. Alfred R. Wallace's pamphlets, "If a man die shall he live again?" a lecture delivered in San Francisco, June 1889, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for many and anything from his pen on this subject is always interesting.

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(Continued from First Page.)
TWO NEW UTOPIAS.

ities of families, similar to the Zadrugas of the Yugo-Slavs. These numbered about 1000 members each, who lived together in immense dwellings, the ruins of which may still be found in parts of Central America, reminding one of ants' nests. On festive days large banquets brought together the inhabitants of the same canton, like the Syssites in Greece.

The administration we have just briefly sketched was not strictly communistic, for each family cultivated the plot of ground annually assigned to it on its own account; but, setting aside this very small concession to individual life, the whole of the economic activity of the country was under State direction. And yet, in the Peru of the Incas, agriculture was more advanced, the population and riches were greater, there was more general well-being and more materially advanced civilization than either under the Spanish dominion or even at the present day. Here as in that marvellous Egypt of the Pharaohs, where are to be admired monuments far surpassing in grandeur and magnificence all those of other nations, we can see what can be accomplished by the collective labor of an entire nation, under the sole and concentrated direction of the Government or of one superior man. Only the administration here referred to was of that "stationary" kind which Mill says we must not attack, but which is in direct opposition to the ardent love of change and progress so characteristic of the modern man. Among all the transformations and revolutions which are leading him to an ideal condition, scarcely yet foreseen, he will suffer, it is true; but he is not likely to go far to waste for the industrial autocratic system of Peru or of Egypt.

The eminent professor of philosophy at the University of Lausanne, M. Charles Secrétan, whose writings on social questions are so highly appreciated, has also yielded to the temptation of writing "his Utopia," which is not so far removed from reality as Mr. Bellamy's. Being tired, he falls asleep on the enchanting banks of Lake Leman. When he awakes he is accosted by a stranger, whose appearance is somewhat singular; he has the high forehead and penetrating eyes of a philosopher, and the hard rough hands of a workman. The sleeper is surprised, and proceeds to question him. The philosopher explains that the social state into which he is now transported is very different from that of the nineteenth century. Men divide the day into two parts: one is devoted to manual labor, and the other to intellectual pursuits and the culture of the mind. Although the young men's education is very complete, they are all taught a trade, which they exercise later on in life; and this only raises them in the estimation of their fellow-citizens.

Nowadays, when every one works, said the blacksmith philosopher, six hours' labor suffices for each man to maintain his family in comfort. Machinery is always kept going in the workshops, batches of workmen taking each their turn. You see, he continued, we have no drones, nor landed proprietors with their toolies, nor capitalists, nor parasites of any description, nor beggars, nor workmen without work. The accumulation of capital is not forbidden, but the rate of interest has fallen so low that, for a man to be able to live on his revenue, he must possess an exceptionally large fortune. Besides wages are very high, the average being about \$120 a year. All land, and even the houses to let, belong to the State, which "nationalized" them, indemnifying the former owners. This operation was commenced in Ireland, where it answered so well that it was adopted everywhere else. As for manufacturing industries, these are carried on by co-operative associations. All the workmen of a mine, or a factory, are more or less owners in it; the manager, the officials, and workmen, are all shareholders to the amount of their savings; and these savings commence on the day they first begin work in the establishment, by a certain amount being held back from their pay. Only those taken in occasionally as extra hands receive their full wages. The transition from the old industrial system to the new was effected almost imperceptibly. The struggle between capitalists and workmen had become so violent, and strikes so frequent, that the chiefs of industries saw no other course open to them than to interest all their men in the undertaking, by giving them a share in the profits. This share given to the workmen made them shareholders in the business, and the former owners became directors. In this manner the firms in which participation in profits was introduced were changed into co-operative societies during the life-time, and under the auspices of, their former owners. Thus the producer became possessed of the means of production, and ownership without which there can be no real liberty, was universal in the association, each receiving, in this way, the full value of the work he contributed. Custom-house dues being abolished, each country strove to develop those branches of industry for which its climate and the aptitudes of its inhabitants best suited it. The balance between supply and demand is very well established, because the quantity known of the amount of consumption, the production is regulated accordingly. All the branches of one industry in a country form a sort of association; and this arrangement has put a stop to that merciless competition which permitted a few millionaires to enrich themselves at the cost of thousands of their fellow-creatures, who were obliged to labor for the exclusive profit of their masters. The great number of hours of labor employed in making articles of luxury, which vanity and self-indulgence required, are now occupied in producing things of real utility. Thus the general well-being is considerably increased, and the portion assigned to each is in proportion to the work done.

M. Charles Secrétan's Utopia seems to answer very generally to the ideal foreseen for the future by those who have faith in the ulterior progress of the human race. The nationalization, or rather the "communalization," of land does not appear to present very great difficulties. In a recent letter to the *Times* (November 12, 1889), Sir Louis Mallet, who most earnestly opposes this measure, explains very clearly that, in order to appropriate an institution, it must be seen whether it makes responsibility effective, and whether it tends to maintain the balance between supply and demand. But from this point of view it makes very little difference whether the tenant pays his rent to a landlord, to a college, to a city corporation, to a commune, or to a county council. In Russia and Prussia the State owns a great number of farms, which it lets in the same way as any ordinary landlord. The stimulus to work and the responsibility are the same in both cases. Raise the tax on property so as to swallow up nearly the whole rent, and you will change nothing in the working of the economic machinery, only the commune, the

county, or the State, will be richer to the amount by which the landlords are poorer. The only question affecting the general welfare is this: Would the revenue from land be more advantageously laid out by the public authorities than by the present owners?

Difficulties only become great when the domain of industry is approached. Co-operative societies, which would take upon themselves the management of manufacturing enterprises, have hitherto succeeded only in exceptional cases. They are wanting in two essential conditions: capacity and authority in the administration, and a spirit of discipline and obedience in the workman. We may hope, with M. Secrétan, that, thanks to education and to experience gradually acquired, the working-classes will, by degrees, attain the necessary qualifications for the management of industries, without being obliged to have recourse to capitalists; and, from the moment this is the case, the social transformation will be brought about peacefully and inevitably, like all previous economic revolutions.

The rapid and extraordinary success in all the Anglo-Saxon world of Mr. Bellamy's book—240,000 copies sold in the States, and 40,000 in England at this date—which recalls that of Mr. Henry George's "Progress and Poverty," is a symptom well worthy of attention. It proves that the optimism of old-fashioned economists has not entirely lost the authority it formerly possessed. It is no longer believed that, in virtue of the "laissez faire" principle, everything will arrange itself for the best in the best of all possible worlds.

People feel that there is, in every truth, a "social" question; that is to say, the distinction of the good things of this world is not in accordance with the law of nature, and that something ought to be done to increase the share of the principal agent of production, the workman. An author little known, but who deserves to be better known in England, Dupont White, the translator of several of Stuart Mill's political writings, has, in one of his books, published so long ago as 1846, perfectly characterized this fresh sentiment which was even then gaining a place in men's convictions. He says:

"It was hoped that the increase in the production of riches would secure satisfaction to all, but nothing of the sort has taken place; discontent is greater and more deeply rooted than ever. From this deceived hope has been born a new science; it may be called a social science, of it may even be said that it is not a science at all; but it is quite certain that charity in laws is a notion which in our days should be a fundamental doctrine; for, beyond the pale of all sects of socialists, it has sown in all hearts a feeling of uneasiness, of anxiety and care, an unknown emotion respecting the suffering classes, which has become matter of public conscience."

As for Mr. Bellamy's dream, it will, I fear, remain always a Utopia, unless man's heart be entirely transformed. His ideal is pure communism, and, as such, raises invincible objections, as I shall try to show in a future article.—*Contemporary Review*.

* The advantage and disadvantage of Land Nationalization are completely discussed in the new edition of M. Pierson's Treatise on Political Economy, "Leerboek der Staatshuishoudkunde," M. Pierson is Governor of the Netherlands Bank.

The translation was really made by Madame Sadi Carnot, the gifted wife of the President of the French Republic. She translated Mill's "Liberty" and "Representative Government," under the direction of her father, Dupont White. See my account of this great writer in the *Revue des Deux Mondes*, December 1, 1879.

Foresew and Foretold Her Own Death.

The New York *Sun* of March 19th, says that less than a month prior to her death, there was a masquerade ball at Waterbury Conn., of which Miss Lizzie O'Connor, an attractive young woman, was the belle. Upon retiring after the ball she had a peculiar dream, in which she saw at her feet an open grave, on the bottom of which was a light, and in the distance approaching the grave was a procession of mourners, some of whom carried the remains of a young and beautiful girl robed in white. Friends of the young woman at the factory interpreted the dream to be a sure sign of marriage and happiness for Lizzie, but Miss O'Connor would not be consoled by their reading of her fortune, and rapidly gave herself up to sorrow and silence. While still in perfect health she selected four of her gentlemen friends as pall bearers and picked out the robe which she was to be laid out in after death. The same day she made these arrangements she was taken with a very severe cold, which resulted in pneumonia, and her death last Friday. Saturday the young man whom she had selected to be her bearers carried her body to its last resting place, and many of her shopmates went with the funeral to New Haven, which was the young woman's former home.

Looking Forward.

to the Editor of the Religio-Philosophical Journal.

I have often conversed with persons of prominent positions in business about my plan to break up land monopoly, and I have never found a reasonable objection to it. It disturbs no present titles and really injures no land holders except the comparatively few who want to speculate in thousands and tens of thousands of acres.

For corporate monopolies I have an equally efficient remedy against their evil influences, and the public robberies now carried on by them. The proposed remedy would, I think, put an end to most of the strikes and complaints of laborers. I do not think it would be good policy for the government to purchase the railroads, telegraph, telephone and express lines, as it would encumber us with an enormous debt that would have to be paid with interest by taxation of some kind. Corporations seem to me to be a necessity for combining capital for gigantic improvements which cannot be accomplished by individuals.

Our courts have settled the question of legislative control by deciding that the power which creates a corporation can restrict its business, regulate it, control it, or even annul its charter. This is all that is needed when we have some of the legal talent of the country to work for the people as all has been heretofore to work for corporations both inside and outside of legislation, and which have resulted in nearly ruining us financially by the issue of stocks and bonds without a consideration, and by which scores of parasites have been made millionaires without having earned or inherited (except in these debts) any real capital. It is now estimated that the people of this country are paying interest and dividends on twenty-three billions of dollars of this kind of indebtedness which the corporations do not pay except as they collect it from the people who use their plants. The Union Pacific Telegraph Company is reported as having over eighty millions of dollars in stocks and bonds, based on

a plant that cost less than twenty-five million dollars, and the express companies are in about the same proportion, and are utterly useless, as the railroads could do all their business as well for less than one fourth what we now have to pay to keep up these monopolies, which share their profits with the railroads to keep them from doing the business. The telephone corporation is going on the same route as the telegraph, and the natural stock of the railroads and other improvements which we cannot dispense with, is enormous.

I would have the powers that created these monopolies, national and state, compel them all to cut down their stocks, bonds, and indebtedness to the actual cost of the plant and by law restrict their dividends to a good per cent. sufficient to ensure the safe investment. Had the corporations been properly guarded in the interest of the people, there never would have been a dollar of stock or bonds issued by them except for full consideration in cash or its equivalent. This limit would enable them to pay wages sufficient to prevent strikes and reduce public charges from one fourth to one half, confiscate the watered stock and let up the burdens. I will attend to some others in my next.

Cobden, Ill. WARREN CHASE.

Civilization Can't Wait.

Said a man in a railway car the other day: "Civilization cannot wait to sympathize with those who get in the way of its progress." The man described the spirit of the age. Civilization does not wait. It shoots a railroad through a man's homestead, through his corn field and through his flower beds; it builds almshouses for those who cannot keep up, and puts them in the hands of men who are as heartless as civilization is; it builds palaces for the rich and hovels for the poor; it does all that an educated, restless enterprising selfishness suggests and can find means of accomplishing. But such a civilization is simply refined barbarism. The civilization that is not humane and just is savagery pure and simple. A pure civilization is only the exemplification of the golden rule, with the greater power which increased mental and material development creates to make that rule more broadly applicable. Theoretically the tendency of civilization has been toward universal equality and universal happiness. The establishment of this American Republic was the fruition of man's hopes for an equitable civilization. All men are created equal and have certain inalienable rights, among which are life, liberty and the pursuit of happiness. The splendid theory of our civilization. But a civilization of that kind has time to be humane, time to be sympathetic, time to be just; time to do unto others as we would that others should do unto us. The Declaration of Independence is a magnificent monument to the clear conception of its authors of man's duty to man.

But practically, in the face of this splendid theory of government and civilization, our society does not differ from society under the civilization of Rome and Greece and Athens. Our republican civilization is operated by precisely the same motives as is the civilization of the nation that is to-day holding Ireland in her iron grasp. It is, get all you can, under either republican or monarchial civilization however many hearts you may crush, however many lives you may blight. Our civilization is a heartless rush and wild throbbing and crowding for gain. The man who can ruin his neighbor in the same line of business; who can send men down in the damp, sunless mine to dig wealth for his coffers at starvation wages; who can take the children of the poor and wear out their lives in our factories for private gain; the man, who, in a word, can pile up wealth though others starve and freeze is the man who gives tone to our civilization and gives us the reputation of an enterprising, pushing people. What is to be the final outcome of such a civilization—a civilization that cannot wait? Well, we know what the result always has been. The pages of history are black with such results. Crumbled nations, ruined cities, clouded splendor, despair and barbarism and worse, have been the result.—*The Western Rural*.

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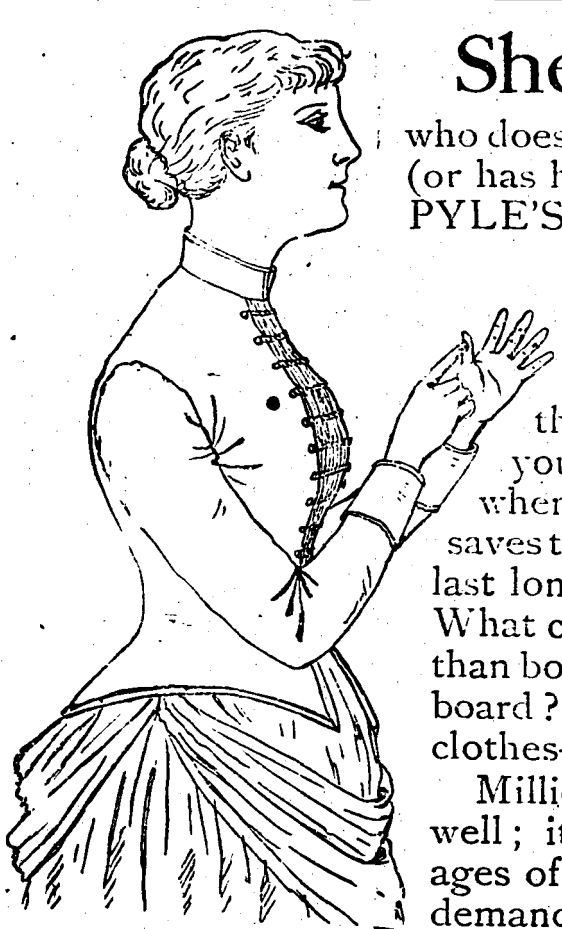
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She reckons well

who does her housecleaning and washing (or has her servants do this work) with PYLE'S PEARLINE.

Why?

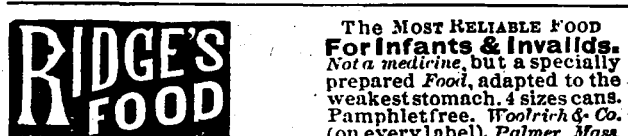
Because Pearlina makes the largest saving all around; saves half the time; half the labor—more than half the wear. Do you know you don't have to rub the clothes when washed with Pearlina? This saves the woman and makes the clothes last longer (besides, they look better). What can be harder on woman's health than bobbing up and down over a washboard? What can be harder on the clothes—anything harder don't exist.

Millions of women know these facts well; it takes many millions of packages of PEARLINE to supply their demands for it. You have only to prove these facts and you'll demand it. The best way is—try it. Costs little and every grocer has it.

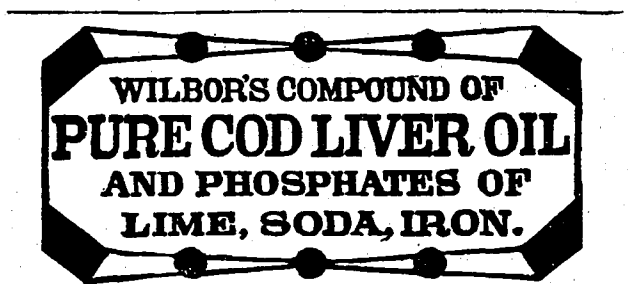
Beware

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlina, or "the same as Pearlina." IT'S FALSE—they are not.

JAMES PYLE, New York.



THE MOST RELIABLE FOOD For infants & invalids. Prepared Food, adapted to the weakest stomach. 4 sizes can. Pamphlet free. Write to Ridge & Co. (on every label), Palmer, Mass.



For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the blood and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

FLESH. BLOOD. BRAIN. NERVE.

This preparation is far superior to all other preparations of Cod Liver Oil. It has many imitations but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEX. B. WILBOR, Chemist, Boston Mass. Sold by all Druggists.

ELY'S CREAM BALM

Cleanses the Nasal Passages. Allays Pain and Inflammation. Heals the Sores. Restores the Senses of Taste and Smell.

TRY THE CURE HAY-FEVER

A particle is applied into each nostril and is agreeable. Price, 50 cents at Druggists; by mail, registered, 60 cents. ELY BROTHERS, 56 Warren Street, New York.

A DISCOURSE DELIVERED BEFORE THE WILLIMANTIC SPIRITUALIST SOCIETY.

By JOHN HOOKER. Price, 10 cents.

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